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Editor

Vol. XVI

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APRIL, 1916

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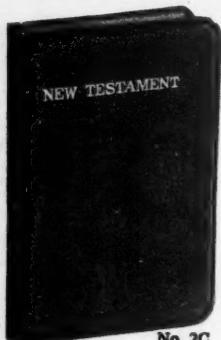
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# THE Christian Workers Magazine

APRIL, 1916

## Editorial Notes

### EASTER MORNING PRAYER

Ella E. Pohle

Give me a faith, dear Lord,  
That looks beyond the hopeless grave,  
That pierces through the very atmosphere  
Veiling the unseen from the seen;  
A resurrection faith  
That makes the eternal things seem real and  
nigh;  
That when the summons comes,  
    If Thou shouldst tarry,  
I'll know that all these earth things, tangible  
and seen,  
Between my Lord and me have been but dust,  
Clouding the heavenly vision.  
And then at last, dear Lord,  
Not faith alone shall mount the sky,  
But with it I myself shall go to dwell  
Where real things perish never!



The observance of such days as these is regarded by some Christians with disfavor, and we remember that Paul speaks to the Galatians against "the weak and beggarly elements," saying, "Ye observe days, and months, and years. I am afraid of you, lest I have bestowed upon you labor in vain." Roman Catholicism and ritualistic Protestantism also, in modern days, have done much by the perpetuation of the Judaizing teachings and practices of which he speaks, to continue the same fear in our hearts that Paul had. Nothing can be much more deadening to the spiritual life than that sacramental formalism represented by a multiplication of feast and fast days with their round of empty forms and mummeries, taking the place of the worship of God "in spirit and in truth."

And yet we speak from blessed experience when we say, that from early boyhood the recurrence of Good Friday and Easter in the ecclesiastical calendar, was always looked forward to with real spiritual desire. Reared an evangelical Episcopalian, on the one day in every year we heard a solemn exposition of

the doctrine of blood atonement, and on the other a joyous exultation for the victory over sin and the grave. These discourses, "dry" as they may have been to youthful ears sometimes, yet had a setting of prayers and hymns and psalms and Scripture lessons so appropriate, and rendered with a dignity and order so simple and impressive, that the absence of them in our growing years would have meant a spiritual loss of serious proportions.

The non-liturgical churches, with all their advantages in some respects, have much to learn of value in the careful preparation for the services of the house of God—the building up of the service around the theme of meditation. And they have much to gain by a suitable recognition of the great events in the life of the God-man Jesus Christ, "who was delivered for our offences and was raised again for our justification."

What a sin that any year should pass in the history of a pastorate, without a thoughtful presentation of the facts and the teachings identified with that historic Friday of the crucifixion, or that first day of the week when the angel said unto the women, "Come, see the place where the Lord lay."



We should not like to be in Cardinal Gibbons' place when he stands before the judgment seat, if the report be true that he denounced in strong terms the state-wide prohibition bill pending in the Maryland legislature a month ago.

**Cardinal Gibbons and Prohibition** The old argument that such a law interferes with personal liberty and creates hypocrisy is threadbare. But it seems monstrous for a Christian leader to oppose it also because it would deprive the state of a large revenue. A government that gets its support from a traffic in human souls is allied to hell.

In our view the greatest danger of state-wide prohibition is the fear that it will get on the statute books before the people are really educated up to its enforcement. Doubtless the Cardinal had this in mind in what he

said, and yet it seems to us he missed a magnificent opportunity to do that educative work upon the minds of the people which no other man in Baltimore could do as well.

Aside from the theology of this great old man, we had come to expect words of sound wisdom and courageous leadership from his lips, but this is more than disappointing; it is harmful to the widest, the highest interests of humanity.



From a private letter of a pastor in Great Britain, we quote the following: "The present dreadful war fills us all with the deepest sorrow. We have 322 men who have **The War** left our congregation to serve their **Havoc** king and country; nine have been killed in action, three drowned at sea, and quite a large number have been wounded, and some of them maimed for life; but others are still going, and we do not know when this dreadful carnage may end. We pray that it may be brought about soon, but we feel that the nation has to get to its knees, and this is true regarding all the nations. Germany has become involved in this dreadful slaughter, because, as I believe, she departed from the Word of God thirty or forty or more years ago, and when a nation or an individual puts God's Word to the one side disaster is bound to follow sooner or later. I hope the Bible will get into its true place in our halls of theological learning and in the pulpits of the Christian nations of the earth."



As announced in last month's issue, the Moody Bible Institute has been asked by the Mountain Lake Park Association, of Maryland, to again take charge of the **Mountain Lake** Bible conference to be held at that convenient and beautiful spot in the Alleghenies.

The date is August 13-20.

The experiences of last year are fragrant in the memory of those who were there. The program was not overcrowded, so that there was opportunity for the various kinds of physical recreation which the place affords. But what we speak of especially was the spiritual uplift. Many pastors were present, and the most beautiful spirit of unity was evinced. The morning prayer meetings were seasons of real devotion, whose inspiration was felt throughout the days. Bible study had a chief place, and it was of a practical kind, which the Christian workers could make use of subsequently. The evangelistic spirit also was blessedly evident, and at least one revival of which we have since heard was promoted on that occasion. There will be no charge for admis-

sion to the grounds or to any of the meetings or classes, and it is hoped that there may be a still larger attendance this year than last. It is a good place to be.

Write to the Baltimore and Ohio Railroad about routes of travel; to the Mountain Lake Park Association, Mountain Lake Park, Md. about hotels, cottages and boarding houses, and to the Moody Bible Institute, Chicago about the program.



Verses, bearing this title, and written by a railroad man, Harry Raymond, of Parsons, Kan., who was killed April 25, 1914, were published in our February issue

**"Can I Live** They met the eye of a rail-as Should a road man employed by a small **Christian?**" road in Pennsylvania. The thought struck him that such a record and testimony from one of their brother railroaders ought to be read by the employees of that road. He accordingly mounted the clipping on a stiff card and headed it as follows: "Please read and sign your name." The card was posted on the bulletin board in the round-house, with the result that the entire shop force read and signed it, also all the passenger and freight trainmen except two, as well as a traffic clerk and a train dispatcher. On account of the relatively small force employed, the list is not a long one, but the proportion is large. Fifty per cent of these men are professing Christians. Their names follow:

- H. R. Workheiser, Traffic Clerk.
- G. M. Mease, Shop Foreman.
- C. H. Ditzler, Helper.
- W. F. Houghton, Freight Engineer.
- J. W. Berkheimer, Freight Engineer.
- L. J. Ickes, Freight Engineer.
- D. G. Prowant, Fireman.
- B. L. Westley, Fireman.
- J. K. Henry, Freight Conductor.
- Wm. B. Royer, Engineer.
- E. H. Doebler, Trainman.
- C. H. Tyson, Trainman.
- J. C. Ditzler, Assistant Foreman.
- G. J. Laidacker, Assistant Foreman.
- T. L. Ungard, Freight Conductor.
- E. L. Ungard, Freight Conductor.
- F. M. Lyons, Fireman.
- H. J. Taylor, Extra Service Man.
- V. J. Miller, Passenger Conductor.
- C. F. Wright, Fireman.
- G. W. Gillespie, Passenger Engineer.
- Harry Eyer, Trainman.
- C. M. Bortz, Watchman.
- Elwood Fordsman, Extra Service.
- J. A. Cortright, Engineer.
- J. F. Deegan, Train Dispatcher.

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## The Preciousness of Christ, or the Significance of Good Friday

Rev. A. C. Dixon, D. D.

A sermon preached at the Metropolitan Tabernacle, London, England, and reported stenographically for "The Christian Workers Magazine."

"**U**NTO you therefore, which believe, he is precious." 1 Peter 2:7.

A princess who found that her costly pearls were growing lifeless in color, as sometimes they will, that they were losing their delicate hues, took them to an expert, who told her that the only remedy was to place them in the waters from which they were taken and let them steep there for a time. She secured a diver who put the pearls down in their original water, and they came out with their former brilliancy and beauty.

It is well to take all these pearls of truth that the Bible gives us and frequently steep them in the preciousness of Jesus, and they will come up all the more precious. Every truth unfolded in the Word can be connected somehow with the preciousness of Christ, and this evening I would like to have a talk face to face, heart to heart. O, I wish I could divest it of all semblance of a sermon, that we may just talk to one another out of our experience, as well as out of the Book, concerning the preciousness of the Lord Jesus Christ.

"Unto you, therefore." There is a reason for that preciousness, and if you will examine the verses that precede the text you will find it. Christ is not precious to Christians in any vague, empty manner. He appeals to our reason as well as our heart. He appeals to the whole being. We will look first at the reasons why; then take a glance at some of the results that come from this experience of the preciousness of our Lord; and finally, make some deductions from it.

### Why Is the Lord Jesus Precious?

**1. He Is Precious Intrinsically.** He is precious in Himself. Even if I were not saved by Him, even if I have not an eye for beauty and value I can see preciousness in the Lord Jesus. Altogether lovely. No spot, no blemish, no lack of symmetry. He stands out as the one ideal man of all the millions of earth. Perfect man and perfect God. Not man lifted to Deity and not God simply brought down to humanity, but a union of the two in such a way that we cannot understand. But we can believe. And in the Lord Jesus we have what exists nowhere since the fall of Adam, an absolutely holy, immaculate character. And the very rarity of it, the solitariness, the unique-

ness in that it stands out before and above all others on earth, makes Him precious. And His wisdom and His power to cleanse, and what brings it closer to us, the fact that these things, holiness, wisdom, are transferable, makes Him precious.

I looked through the glass at the sparkling jewels of the jewel room in the Tower of London, and I said to myself, "I think I could use some of them if I could get them honorably. I would not want to wear them, it would make a sensation, but I would like to circulate the money that they would bring. And I was reminded of Cromwell when he came into the room where some silver statues of the apostles were standing and said, "Melt them down, and send them round doing good."

But the jewels behind the glass were not transferable. The policeman standing there rather indicated that. They were there to look at and admire and wonder about. The Lord Jesus is heaven's gift of jewels: purity, wisdom, peace, joy, every quality of perfect character. And every whit of that is transferable. He takes my sin, and gives back to me His merit. O, the preciousness of that fact! I can bring my rags and get a robe. I can bring my defilement and get His purity. I can bring my ignorance and get His wisdom. I can bring my sorrow and get His joy, my wreck of character and get His restoration, my darkness and get His light, my death and get His life. Precious in Himself, infinitely precious!

**2. And then He Is Precious Again Because of What He Has Done For Us.** The name of Wilberforce is very precious to the freedmen under the English flag. He led the movement to break their shackles and made them free. The name of Abraham Lincoln is very precious to the freedmen of America, for it was he who was the emancipator and gave liberty to five or six millions of slaves. And in almost every community where you go you will find some statue, some picture of one who has shown



A. C. Dixon

a spirit of sacrifice, of one who has tried to help others while he forgot himself. You go to the grave of the soldier and you find there the monument. And when you come to the day of commemoration the old veterans gather about and receive the praise, but it is the soldier under the sod that ought to receive it. They are the ones that have paid the price.

The Lord Jesus did not lead a movement to liberate us. He did not simply lose sleep and expend His strength, as Wilberforce and Lincoln did, to bring about the emancipation of the slaves. But He died to do it—He gave Himself. And no wonder the apostle speaks of redemption, not through silver and gold, but through the precious blood of Christ. Precious for what He has done for us. Why, even on the plane of civilization, the men who are maligning Christ, the men who call in question His existence, the men who deny the truthfulness of His Word, and ridicule the claim of His Deity, if they live in London they have this privilege because of what Christ did for them. But for the power of the gospel of Jesus Christ they would not have the opportunity of free speech, they would not have the liberty of denouncing the Master. The very fact that they have that privilege they owe to Jesus and the gospel that He proclaimed.

So He is precious to us because of what He has done for us in settling the sin problem, in taking away guilt, in removing pollution, in giving us the Christian home, and church and civilization, however imperfect these may be. He is precious on that account.

### 3. He Is Precious Because of What He Has Done in Us—"Christ in you the hope of glory." Christ in you, peace and joy and consolation.

Gipsy Smith tells of a man who came to one of his meetings intoxicated, and in rags. He had not been home for weeks. The wife was supporting the children and paying the rent as best she could. He lost his wages and lost his position. He was just out of a job and out of everything. The Lord Jesus Christ revealed Himself to that poor blear-eyed, trembling, half-delirious drunkard. He went home and said, "Wife, I am done with it." "O well, you have said that before." He said, "I am done with it because I have accepted Jesus, and He has accepted me, and you are going to have a sober husband, and these children are going to have a sober father from this time forward." She was glad, and she remained glad, for the man today is one of the officers in an evangelical church.

Gipsy tells us that one of his old companions met the man on the street one day, and said, "I have not seen you lately at the public house." "No," he said, "You will not see me there any more." "What is the matter?"

"I have become a Christian. I love the Lord Jesus Christ." "What!" he said, "Do you believe that old story about Jonah and the whale?" "Yes," he said, "I believe that." "Do you believe the stories about miracles in the Bible?" "Yes." "What! do you believe the Lord turned water into wine?" "Yes, of course I do, and if you come down to my home I will show you how the Lord has turned beer into carpets, into chairs, into an organ, into good dresses for wife and children." O, how precious the Christ who can come into a drunkard's home and rescue the wreck! Not only comfort the broken heart of the wife but can introduce a principle, a love that will live, and transform and transfigure, until that place, once the very symbol of want becomes the vestibule of heaven.

A man said to me last week, "I tried once and I failed. I have made several attempts but He has not seemed to do it for me." He did not let Him. You do not fulfill His conditions. Did you ever stand in front of David's statue in Florence—David with the stone in hand and the sling? Why, you almost expect that piece of marble to move. There is such an impression of gracefulness, and activity and life that the thing almost lives before you. Do you know its history? An artist, years and years ago, tried to make a statue out of that piece of marble, and he made such a botch of it that he got discouraged and quit. And it laid out in a back alley or a vacant lot for about a century. Michael Angelo came along and looked at it. He brushed the dust away. He took another look, and began to work at it. And out of it came that beautiful statue in the square of Florence. That piece of marble had a second chance, and it succeeded the second time, because it was in the hands of the artist. Put yourself into the hands of Christ. Come into right relation with Him, and I promise you you will not fail again. He will do in you what will last, standing the testing of temptation, the test of the world, the test of sin, the test of fear. Just let Him do it, by full surrender. It is done from within. And hence the Lord Jesus is all the more precious because He deals with us in the sacred precincts of the soul. It is not outward work. It is not brought about by ritualistic observances. It is the work of God Himself. The God who looked upon creation and said, "All is good," now looks upon this new creation and says it is good.

In Paris there is a very curious sort of shop, a sign in front of it saying, "A Shop for Making Saints." And when you go in you will find a lot of saints that have been "made," some out of wood, some out of wax, some out of marble. And the man at the head is ready to make you a saint or make a saint for you, for a consideration.

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The Lord does not make saints that way. He has not a shop which by machinery can turn out saints. A man becomes a saint by being linked with God, by a transaction between him and the infinite, and the moment you accept Christ as your Saviour, before God you are a saint. And the preciousness of Him that can do that is unspeakable.

**4. He Is Precious Too Because of What He Does Through Us.** One of the happiest faces I remember was that of a young woman who stopped me on the sidewalk and said, "O pastor, I must tell you. The Lord gave me my first convert last week. I prayed about it a lot, and then I went and bore my testimony and gave a tract, and then I went back and saw her again and we prayed together, and she told me that as a result of my witness she had accepted Jesus Christ as her Saviour. Glory to God!" She was not an old saint, but she could not think of anything to express her feelings but that. When Christians get so full of joy they don't know what to say they say "Glory to God." The preciousness of Jesus was multiplied because of that life within her winning that soul. The more He does through you makes Him more precious as the days go by.

**5. Shall I say He Is Precious Because of What He Has Promised to Do For Us and in Us and Through Us?** "He ever liveth to make intercession." "Lo, I am with you always." "I will never leave thee nor forsake thee." I will see thee through to the end. There is no doubt about it the promise runs through time into eternity. He will do that for us.

What has He promised to do in us? He has promised to continue that work which He has begun until it becomes perfect, until your character is the exact reproduction of the character of Jesus Christ. He has promised in His own inimitable way to remove every fault, to wash away every stain, to make you rid of your deformity, to keep on the work of grace in your soul until God shall look upon you and say as He looked upon Jesus and said, "This is my beloved child in whom I am well-pleased."

**6. Because of What He Is to Us.** O that God may help me to just express the feeling of my own heart in that. Precious, yes, because of what He has done for us, and in us and through us, and promised to do. But precious, infinitely precious because of what He is to us. He is the husband of the Bride, the church. He is the Shepherd that leads and guards. He is the Bread for the soul. "I am the bread of Life." He is the Light that shines away my darkness. He is the joy that scatters my sorrow. He is compassion, sympathy with me in my struggles. You know life is the most precious thing in this

world. Life is the difference between that pale corpse and the hearty, healthy man. And when the life departs hearts break and homes become black with sadness. Life? Jesus Christ said, "I am the life." "This is life eternal, that ye know God and Jesus Christ whom He hath sent."

**7. Jesus Is Precious Because He Is Adaptable.** He comes to me at the right angle. He gives me just what I need. He is everything in every emergency that my soul and body require for time and for eternity. Yonder, on a vessel coming from San Francisco to New York, was the cry of fire, and the life-boats could only accommodate about one-half the passengers. The rest of them went down with the wreck. Those that got into the life-boat said that on the deck of that vessel there was scattered over two millions of gold. Men had been out West and had gathered up the precious metal and were taking it home. But in the midst of the fire and the sinking vessel, gold was trash! The thing they needed was a life-boat. Jesus Christ is not like the gold, He is the life-boat, ready.

A man starving to death saw something ahead on the desert sand. He rushed and picked up a bag, hoping it was something to eat. His first expression was: "Nothing but pearls!" Valuable on the market of the world, but no good to him in his hunger out there in the desert. And when you turn to the world for satisfaction you find valuable things to be sure, but not the things that satisfy. When you turn to the Lord Jesus, your intellect, your conscience, your imagination, your affection, your reason, every part of your being is built up and satisfied. Hence He is precious.

I wish I could emphasize that sufficiently for some Christians who are simply saved. Simply a hope of heaven. I am glad you have that. But you can have more. If the Lord Jesus Christ is to you just a Saviour, that is great. That marks Him off as greater than anyone else ever born into the earth, but He is more. A Saviour and Satisfier, a Saviour and Guide, a Saviour and Enduer with power, a Saviour that spreads a banquet and gives the soul a feast of fat things all the time.

There are many Christians like the farmer who had never traveled on a steam-ship. He went to New York and bought a ticket for a port in France. And after he had bought his ticket went round to a grocery store and bought a lot of cheese and crackers. He stowed them away. The cheese got dry and the crackers got drier. But every day he lived on his cheese and crackers, until he got so tired he could not stand another twenty-four hours of it. Watching the waiter come out of the dining room with a great mound of delicious, smoking viands he went up to him

and said, "My dear friend, I have not got much money, but how much will a dinner like that cost? I want one good, square meal before we land." "What!" said the waiter, "Have not you been eating? Why, your ticket would have admitted you to the table all the time." The ticket paid for the meals and everything to the end of the journey. And yet he had been living on his crackers and cheese all by himself!

I hope you are not smiling at yourself. Content with what you can provide. Content with being on the ship and on the way to the port, but living on the temporalities and not making Jesus Christ all in all as you have the privilege of doing.

### The Results

I have seen a little piece of silk cloth with two or three spots of blood on it. The State of Illinois would not take a million dollars for that little piece of silk cloth. You cannot buy it. It is the most precious relic in the national museum at Springfield. What is it? It is a piece of the silk dress that the young lady wore when Abraham Lincoln was shot, and as she held his head in her lap as they tried to minister to him, and some of his blood trickled down on her silk dress. The State cut out that piece of silk and they keep it as a relic.

O, the precious blood of Jesus! Everything that associates with Him and His precious blood is precious to me. I do not ask how much it would bring on the market, how much the world would value it. Is it associated with Christ? For that reason I love His Church. It is His church. He said He would build it. It is imperfect because made up of imperfect people, but it is His church. And because it is associated with His precious blood the church of Jesus is the most precious organization in this world. And His ordinances. Why is that table precious? O friend, it is associated with Christ in His agony. That broken bread and that cup with the fruit of the vine in it gives us a picture of the scene when He died for us. And I love it. I love the Lord's Supper because it links me so closely with Christ as the Lamb of God, as the Saviour of the world. And baptism, why do I esteem that? Why is that precious? Because He submitted to it, and He said, "Thus it becometh us to fulfil all righteousness." It will not give you heaven. Water will not cleanse the soul. It is only the blood of Christ that cleanses the soul. Precious to every Christian ought to be the ordinances of the church because they are associated with Christ.

And so with the Book. This is His Book. He quoted from the Old Testament Scriptures as the very Word of God. And the record of His life, and the record of His saints, are all precious, because He is precious. His Day. The Lord's Day. Not the day of Moses,

though you have in this first day the principle of one day's rest in seven. It is the day of spiritual activity. The journey to Emmaus. The day of doing something for the Master along the high plane of religious service. The Lord's day is precious because it is associated with Him, His will, His people, His worship. O how precious!

### One Deduction

If all this is true, "Unto you, therefore, which believe He is precious," is He for sale? Is He on the market? Have you any sum that you will take for Him? Will you go and discuss the question with Judas as to whether thirty pieces are enough? And when the world comes and offers you its honor provided you will give up Jesus, will you sell Him? And when the world offers you its sinful pleasures if you give up Jesus, will you sell Him? If the world offered you a fortune would you be dishonest and displease Jesus? If sinful tendency bids, and says, "I will give you pleasure for the moment," is He for sale?

O, if the Lord Jesus is precious He is not in the market. Let the world have its honour, its pleasure, its money and everything else that is from beneath. But, like that beautiful girl in the picture, "Christ or Diana," here is the altar, "If you will just throw a bit of incense on that altar to Diana, you will not go to that lion." Here is the mother begging her. Here is the sister begging her. Here are the neighbors begging her. Here are the friends looking on in pity. Here the emperor sitting on the throne, looking with a kindly, compassionate expression as if he were sorry for the poor, deluded girl. I can see in her face that she has something more valuable than anything this earth can give. She has her eyes fixed on the invisible, and is ready for the lion rather than give up Him who is precious to her soul. O, if He is precious, He is not for sale!

May I give you this word of comfort? If the Lord Jesus is precious to you, you are precious to Him. Precious is your faith. Precious the trial of our faith. Precious your sorrows. Precious your perplexities. Precious your burdens, your temptations, your doubts, your bodies, your souls. If the Lord Jesus is precious to you, you are precious to Him.

I need not have said that after I made my first announcement, Jesus Christ died for you and for me, poor, miserable sinners that we were. "Scarcely for a righteous man will one die, yet peradventure for a good man one would even dare to die, but God commendeth His love toward us in that while we were yet sinners, Christ died for us." Sinners, Miry, and broken and polluted. Christ died for us. O, the preciousness of Christ, and precious the Christian to Christ who believes in us if we believe in Him.

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## Immortality and the Resurrection Body

Replies to Correspondents by Rev. W. J. Erdman, D. D., and  
Rev. W. H. Griffith Thomas, D. D.

[Certain questions on the above topics for our department of Practical and Perplexing Questions were sent by us for answer to the distinguished brethren indicated. They are so important in themselves, and so appropriate for our Easter issue, that we feel justified in publishing them as a separate article.—Editors.]

### I. IMMORTALITY

**Question:** You wrote in "The Christian Workers Magazine," for December, page 281, on the question of immortality. You have noticed, I suppose, that the question is never discussed in the Bible in connection with the soul or the spirit, but the body only. For instance 1 Corinthians 15, where immortality is discussed by Paul, he makes no reference to spirit or soul. From this we gather that immortality has to do with the body only and not the soul or spirit.

Immortality has to do with the glorified body of the believer when Jesus comes (Phil. 3:20, 21, etc.) Eternal life we now have—has to do with the spirit—but we will not have immortality or be immortal, until Jesus comes and we get our new bodies—glorified and deathless.

**Answer:** In 1 Timothy 6:16, "Who only hath immortality, dwelling in light unapproachable, whom no man hath seen nor can see," is in contrast with the "immortal gods" of heathenism and with love, all of whom were fabled to dwell on Mt. Olympus in perpetual light and unapproachable by men. The question of man's immortality is not in the mind of the apostle. In 1 Timothy 1:17, "Now unto the king eternal, immortal, invisible, the only God," the word "immortal" is literally incorruptible, though the Vulgate and some old manuscripts and versions read "immortal." But if read "incorruptible" as in Romans 1:23, it is in contrast with the mortal, perishable bodies of men and beasts. So in Romans 2:7, and 2 Timothy 1:10 read "incorruption" for "immortality."

The bodies of believers only are meant as putting on "immortality" in the discussion in 1 Corinthians 15:35-58. What kind of bodies the lost will have, for the unjust will also be raised, the Scriptures do not tell; but bodies they will have, for our Lord warned against the fate of those "whose body shall be cast into hell" (Gehenna). Matthew 5:22, 29, 30.

The existence of a deathless body in case of the lost and in "the lake of fire" forever is attested by these Scriptures which must be understood as teaching realities, and as real as His judgment itself with which they are as-

sociated. Of the "beast and the false prophet," it is written, "they two were cast alive into the lake of fire." As "alive" they were not separated from the bodies they had, and in those same bodies they are seen in the final judgment a thousand years later. "And the devil \* \* was cast into the lake of fire and brimstone, where are also the beast and the false prophet; and they shall be tormented day and night forever." And to the same place go the lost (Rev. 19:20; 20:7-15).

From all this it is evident that there will be different kinds of deathless or immortal bodies; to the lost will belong one kind, to the saved another. The life eternal is something more than immortality; immortality can be without the life eternal.—W. J. Erdman.

### II. THE RESURRECTION BODY.

**Question:** In the published lecture of Dr. Thomas on the resurrection of the body in the January issue, reference is made to the germ theory, and 1 Corinthians 15:36 and John 12:24 are quoted in refutation.

As the germ of the seed does not die, if it reproduces, just the reverse is proven.

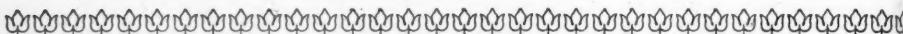
In the opening paragraph the statement, "souls need a tabernacle—an unembodied spirit is unthinkable" leads one to ask how then are we to think of the souls or spirits of our deceased redeemed friends enjoying "immediate communion with God?" or the presence of the Holy Spirit in ourselves, or in a religious meeting?

**Answer:** I do not think that 1 Corinthians 15:36 and John 12:24 can be pressed to imply that St. Paul held the germ theory. There is, of course, no doubt that the germ of the seed does not die if it reproduces, but I cannot find that St. Paul does more than use the seed as an illustration with special reference to death followed by resurrection. Both in St. Paul's and our Lord's use the emphasis is placed upon the fact of dying, and personally I do not think that either text can legitimately be pressed beyond this. At the same time, as I have tried to point out, the essential thought connected with resurrection is continuity or the preservation of identity together with a remarkable change. Further than this I do not see that the New Testament goes. What it is that con-

stitutes identity, how the new body is provided; these are questions which Scripture does not answer beyond saying, "God giveth it a body." Perhaps the truth may be found in a blend of the germ theory and the divine power theory, though I am inclined to think that the latter is much more satisfactory by itself than the former suggestion.

When I said that souls need a tabernacle, and that a spirit without a body is unthinkable, I was simply referring to the fact that we with our present limited powers cannot conceive in our minds of a spirit without a body. I do not doubt that the spirits of our deceased redeemed friends enjoy immediate communion with God, but still it is true that we cannot now imagine them or think of them apart from the bodily form which they possessed when on earth. I do not consider that the proper

view of 2 Corinthians 5:1-8 suggests any idea of what some call an intermediate body, for the whole passage seems to me to point to the period of resurrection. It is the body that is kept in view all through the passage, the body in regard to the present and the body which will be ours in the future. What God does with the spirits of our loved ones who are now with Him and how they hold fellowship with Him I do not think Scripture tells, but I am convinced that it is still true that souls need a tabernacle, and that a spirit without a body is beyond our present powers of thought. Even the words, "God is a Spirit" mean nothing to us in regard to definite thought, unless we at once associate with God the bodily form of our Lord Jesus Christ. (All these points can be carefully studied in the great work of Salmond, "The Christian Doctrine of Immortality.")—W. H. Griffith Thomas.



## The Cross

Rev. F. W. PITT, London, England

God in human form reflected;  
Promised, prayed for, and expected;  
Scorned, betrayed, despised, rejected!

When the Lord had finished praying,  
Judas came, the priests obeying,  
With a kiss his Lord betraying.

Pilate sought some justice by Him,  
But the Jews did thus reply Him,  
"Crucify Him!" "Crucify Him!"

All His virtues were unheeded,  
None to save Him interceded,  
Not a man for mercy pleaded.

Even His disciples failed Him;  
Lying witnesses assailed Him;  
On the Cross, O God! they nailed Him!

None took pity; none relented;  
Sin His sinless soul tormented;  
Thirst His dying pains augmented.

Gall and vinegar they gave Him,  
Crying while His blood did lave Him—  
"Let the God He trusted save Him."

Watching Him, like Hell's informants,  
Heedless of the Saviour's torments,  
Soldiers gambled for His garments.

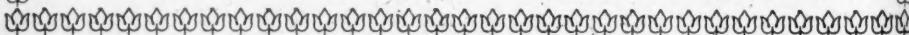
Lo! the staring crowd derided  
Till the pangs of death subsided,  
And the Temple veil divided.

Earthquakes shook the world's foundation,  
Mountains rocked in tribulation,  
Darkness covered all creation.

Bitter cry and anguished groaning,  
God the Blessed One disowning,  
'Christ made sin for sin atoning.'

In the Saviour's body broken,  
See the Father-God's love token,  
Love that words could not have spoken.

See the soldier's spear a-gleaming,  
See the precious life-blood streaming,  
Thus, ah! thus, the world redeeming.



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## Work Among Boys and Girls

**Miss Alice Miriam Gamlin, of the Sunday Evangelistic Party**

An Address at the Moody Bible Institute

In ONE of Miss Saxe's Bible classes a week or two ago, some boys about twelve or thirteen years old became so interested that she said, "The next time I come I will bring a model of the tabernacle if you would like to see it," adding,—"You telephone me so I won't forget." One boy said, "Miss Saxe is going to show us a model of the tabernacle. She may not remember, and she asked us to telephone and let her know," and so he went to the telephone at six, and while we were at dinner the telephone rang, and she was reminded that she had promised to bring a model of the tabernacle. She had a splendid time with those boys that night. And I am sure they knew as much about that tabernacle as any grown people in that city.

My work is among the most interesting people in the world. F. B. Meyer said during the International Sunday-school Convention, "The world is big, but the child is great." And so we are working with some of the greatest people in the world when we are working with boys and girls, and are changing the citizenship of our country because we are bringing the boys and girls into a right relationship to Jesus Christ, into vital union with Him. So we stand on no doubtful ground when we speak of the boy and girl. There is something the matter with people who do not love boys and girls.

The plan for this work is to meet the boys and girls from ten to fourteen years of age, of the lower grammar grades. The only time we can meet them in any numbers is at the close of the public school session in the afternoon. These meetings are planned at the close of school. We have to plan differently in different cities. We have had the privilege of having one of your students associated with us (Mrs. Cleveland), so we have been able to maintain three services after school by using the machine and going from one church to the other rapidly, and then hurrying back to the first church to finish up the meeting. The first thing is to secure a church near the public school. The boys and girls come by the hundreds. In Philadelphia there were 1,000 boys and girls in one of our parish schools. That was the largest meeting of that city. In Omaha they ran up to 450.

Always divide the audience; have the boys on one side and the girls on the other. It may be a notion, but in my meetings it works better than to have them mixed, because I say some things to the boys that I do not say to



Miss Alice Miriam Gamlin

the girls, or some things to the girls that I do not say to the boys.

### How the Meetings Are Conducted

The meetings usually last about forty-five minutes. We have a brief song service—as bright and inspirational as we can make it. Then a brief prayer, perhaps two brief prayers, then a gospel story. Usually we can meet them only once, so I do not waste my time by telling funny stories or something God has not promised to bless, but I am assured when I bring God's truth that it has His blessing. I try to point out the way of salvation as clearly as I can; try to make them feel that it is the boy's and girl's great privilege to receive Jesus Christ as their personal Saviour. I tell them what they know, and what they are willing to acknowledge, that is, that they have sin in them. I call it sin for that is the name by which they know the things in their lives that are not right. I have seen boys and girls raise their hands in large audiences when I have mentioned certain sins, though I have not asked them to do so. Bring the truth home to them that Jesus Christ is the only one that can give a clean heart to them and take away these wrong things that are in their heart. I paint right and wrong as clearly as I can, and they do not go out thinking there is any middle way between the way that is right and the one that is wrong. So we have hundreds of boys and girls that have decided for Christ.

I have never in my twelve years of work with boys and girls, studying it from every angle in Great Britain and here, given the invitation where I have asked all the boys and girls who wanted to be Christians to stand. I am most careful in this matter, at least I aim to be. I am most careful in getting them to make decisions for Jesus Christ. I have adopted the age plan. First, I call for those that are the oldest. We never have any crowd when we begin at the top for there is no crowd at the top. Then we keep going down until we

have gone over the whole attendance. So in 1,000 we had only 274 who declared their allegiance to Jesus Christ. We mean that when a boy or girl stands, and with bowed head all pray as we lead them in prayer that it shall mean something more than putting their name on a card. I take the card and tear it to shreds so they will see there is nothing in that. I tell them it is simply to give your name to your pastor and tell him that you want to be a Christian. That's the way to use cards. You have to do this in a great work so as to get the name and address and their age, and they are passed in at the tabernacle post office, and it goes to the minister of that church and he gets to work for those boys and girls.

One teacher came to us and said, "We often have to sober the boys and girls before they can study. They come to us under the influence of intoxicants, and we have to sober them." She pointed out one boy, a fine lad of fifteen. She said, "This is one of the finest boys in school. Do you notice the influence he has over the other boys and girls?" I spoke to him and said, "What Sunday-school do you go to?" He said, "I never go." I said, "Do your father and mother go?" "No." Yet he was the finest boy in school and he said he would like to become a Christian.

We hold one meeting at a quarter of four; one a quarter after four, and a third at five. If we are holding three, I try to get to two and speak at both services. So I meet the boys and girls and have the privilege of telling them the story of Jesus and His love. Many of you are working with that age, and know how susceptible they are and how responsive they are, and it is only a step for a boy or girl into the kingdom of God. Boys and girls need to be regenerated, not converted. I never use that term. They must be regenerated, whether consciously or unconsciously they must have a new heart.

#### Meetings With Teachers and Parents

We have Sunday-school rallies, several Sunday-schools meeting together. So we reach them up to twenty years of age. We have Sunday-school teachers' meetings in connection with this department. There are many Sunday-school teachers who are not Christians, and have no conviction of sin and no knowledge of Jesus Christ as their Saviour, and many are not thoroughly consecrated. A great many have no idea of the great need of Sunday-school work. They do not see that bringing the boy and girl to Christ is the end of all Bible teaching. So we meet these teachers two or three times at least and bring to them just the very clearest, cleanest truth that we know how to bring, trying to make them realize the greatness of the work that is theirs, and to bring those who are Christians into true fellowship with Jesus Christ.

Then we meet the parents of the boys and

girls, and try to show them the great opportunity and responsibility which they have under God to establish the family altar, and direct the boys and girls what to read. If I were a Christian mother no one should take from me the joy of bringing my boys and girls to Jesus Christ unless I had no faith, and then I would ask God to forgive me. I do not know how they can delegate it to pastors and Sunday-school teachers. So there are these three phases of junior work.

Then there is the follow-up work. No work is worth much unless it is finished. We discard the unfinished book or picture. So we need to finish the work and the committee working with me plan classes of instruction in every church where these boys and girls have been received.

#### Children Joining the Church

My work cannot be centralized like Miss Saxe's Bible classes or Miss Miller's work in the factories and stores. In my school work we cannot get them to a center except occasionally, so we must ask the pastors to provide such classes as are deemed necessary for the boys and girls who have accepted Jesus Christ.

In Philadelphia we were able to link the work with the Daily Vacation Bible School. Many adult Bible classes supported the Daily Vacation Bible School, where the boys and girls were still further taught in the things of Christ. In Omaha they will have large meetings in the different districts in order to bring these boys and girls together for a gospel service. These meetings are made necessary because there is in so many of the churches a prejudice against their coming into the church. I hope this is growing less, but we find some churches even now where there is a real prejudice against the young people coming into the church. This makes this work necessary. A great many parents are prejudiced against the boys and girls coming into the church.

Another reason that makes this work so important is the lack of Christian ministers today, i. e., of the kind that is really needed. Theological institutions are talking about the fact. They do not have the men in the institutions they ought to have. That is because the boys are not brought to Jesus Christ in their tender years and are trained and make the choice for Jesus and His service in those years when they make so many choices. So I want to commit this great work among the boys and girls to your prayers that we may be able to bring to them that which will meet the greatest need. There are only eleven states in this wonderful union where this Bible is really placed in the schools by state authorities. So you see how necessary it is for us to do this special work in the Sunday-schools and churches, and by these campaigns we have hundreds and thousands of boys and girls who are going to take our places in a little while.

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# Christianity and the Modern Man

By Rev. Francis L. Patton, D. D., LL.D.

## Lecture IV

### The Apologetic Basis of Christianity

**C**HISTIANITY claims to be a revelation of salvation, and its most important results and chief benefits are those which transcend the present life. If you make Christianity a purely mundane matter and eliminate its ultra-mundane phases, you have robbed it of its chief value. What would be best would be the best of the world of moral and spiritual value, and would be the best guide for this life only.

#### Revelation Necessary

Many people appear willing to have Christianity concern itself with the person's life alone; that is, these Christians are more interested in the by-products of Christianity than they are in Christianity itself; but this would make a great change in the attitude towards foreign missions. Why should we try to have the Buddhists of China and India exchange Buddha for Jesus when Heaven is something so far above and vague as Nirvana? Some will still be interested in comparative religions and in the humanitarian teachers of missions, but thus Christianity would merely be a religion of civilization, instead of being a religion of salvation. If you should go to these religions and suggest an exchange of good things, you would give up the transcendent element of Christianity, about which we know nothing except by revelation. Intuition, science and philosophy cannot give us Christianity. It only comes by revelation. As true data, we have to deal with certain historical occurrences of the past and the expectant future. A system of Christianity cannot be a matter of experience. You cannot have experience of past facts, such as the assassination of Julius Caesar and the resurrection of Jesus Christ; nor can you have any present experience of the state after death, for you are not yet dead. These facts make it absolutely necessary that our religion be one of revelation. There are only two ways in which we can have testimony that our religion is a revelation: By the witness of the Holy Spirit to the heart of man, or from antecedent facts in the world of experience that can only be accounted for by the finger of God, viz: by miracles.

Some might say Christianity should indicate its claim to be a revelation by what it has accomplished, but this is only saying that Christianity has produced certain beneficial results in the life that now is. Because Christianity has accomplished these certain results is no proof that it will accomplish certain things in the

life to come. We must have something more, even the witness of the Spirit and of miracle.

At this point the mysticist and the modernist meet on common ground. The modernist will say: "God has been revealing Himself in man, not to man, and this Witness of the Spirit is simply what philosophy has taught all along." These men do not believe that the early Christians were under the direction and influence of the Holy Ghost, teaching us that this thing of man's sin and salvation of Jesus Christ are true. They also say that Paul did not teach much on the importance of ceremony, but did teach that the natural man received not the Spirit of God; but this is not a fair interpretation of Paul, for he was more than a mystic.

Coming back to my original proposition, I do not deny the witness of the heart, and that it may make man absolutely certain. But Christianity is a religion not for the individual, but for the world; it is for you, that you may give it to other people. You must be able to find some ground upon which you and the other man may stand. The modernist will not let me bring forward this certitude that I have through the Spirit, through the spread of Christianity. Then I ask him that, if it were true that Jesus rose from the dead, would not that prove His divine mission? He says, "Yes, but I cannot believe that." There is great difference in being able to say that a thing is true, and to show that it is true. It is, therefore, of the very essence of Christianity if you are going to preach it and propagate it, that it be miraculous.

Do we put too much stress on miracles? Did not Jesus in Luke 16:6 say that we should attach little importance to miracles? They say that, if a man's unbelief is not due to the lack of evidence, but that it is due to something else, as long as the cause of the unbelief exists, it is no difference how much you increase the evidence, the unbelief will continue.

#### Incarnation and Resurrection

How true the miracle of the incarnation! And the miracle of resurrection! In His incarnation Jesus Christ gave no sign, but in the resurrection there is such a manifestation of the supernatural as to arrest attention, and you must say that is the finger of God. We must always distinguish between the fact of the miracle and the value of the miracle. One miracle differs from another in value, and it is not a manifestation of the power of God that is the apologetic value in the defence of Christi-

anity. We must distinguish big things from the small. The resurrection of Lazarus might not have occurred, and yet the resurrection of Jesus Christ would remain, and this same thing might be said of the Virgin Birth. I believe in that birth, as given by Matthew and Luke: "Jesus was conceived by the Holy Ghost." I believe it because it is in the New Testament, and not necessarily because it is necessary to the divinity of Jesus Christ. Some people are not interested in these things, and are like the captain of the vessel who said, "I don't care anything about longitude and latitude; I know how to sail a vessel." I tell you, friends, this longitude and latitude in religion is a very important thing, and the first meridian of theo-

logical longitude runs straight through the open grave of Jesus Christ, which is the apologetic basis for Christianity.

This fact is the climax of the great series of supernatural actions recorded in the New Testament. The most important thing to be said in favor of the resurrection of Christ is this. That the early Christian community, who immediately followed Jesus Christ, believed that He rose from the dead. If we have intellectual conception of the resurrection of Jesus Christ, let us foster that conviction; let us not take hold of it in a half-hearted way, but let us think of it as Paul wrote about it in First Corinthians, fifteen.

## Lecture V

### The Fundamental Concept of Christianity

I have been telling you that the early Christian community believed that Jesus was divine and human; that He died for our sins and rose again in vindication of His pledge of divine commission; that the interpretation of Christianity can only be reached by taking the New Testament in its totality and explaining it at its face value.

The two greatest events on this planet were the death and resurrection of Jesus Christ; the first of the greatest dogmatic, and the other of the greatest apologetic, importance. You say that you care for religion, but do not like dogma and doctrine. You say you only want the knowledge of the Bible. Well, there are various ways of studying the Bible: devotionally, as literature, or historically. But this Book, besides having the history of its own, this New Testament is the basis of great ideas, great outstanding thoughts. If you come across a great character in any literature you are not satisfied with merely reading his life, but you want to know what were the ruling concepts that ruled that character, because you realize that he has influenced human thought. Surely, we may say Paul was one of the world's great figures. He has ruled the civilization of the world, and the world's thinking in a way that has not yet been understood. Would it not be interesting to know something of the facts that shape themselves in these epistles of Paul? If you were interested in Buddhism, you would not be satisfied to live in some country where Buddhism is found, and now and then meet a Buddhist, but you want to know the Buddhist scriptures. I would only ask this for Christianity. If you would object to the word "theology," which is used in this connection frequently, let us study the plexus of ideas. Theology merely means connected and consistent thinking on the things of God. In the New Testament you have a connected and consistent

view of Christianity, but the intellectual contents of Christianity is not all that Christianity has of importance. For nineteen hundred years the church has been busy interpreting these contents. In a technical way she has formulated doctrines, but they have been invented by the church, it is said, as far back as the third and fourth century, and they are useless and obsolete, as the formulas of science of that period would likely be. I do not think we quite understand the attitude of the church concerning these doctrines. In the world of science we now and then have a man of supr<sup>e</sup>lative genius, and who revolutionizes opinion with respect to the universe; such were Copernicus, Newton, etc. In the later days we have congresses of scientific men, and they discuss opinions of these geniuses. These congresses are not infallible, and neither are the great assemblies of men that have considered these great doctrines I have set forth, but such men as Augustine, John Calvin and others, although not inspired, yet are to have our highest respect, and we should be slow to advance arguments against them. These church fathers were simply trying to interpret the Bible, and to formulate the ideas in order to do justice to the language of the New Testament. They are not apt to be in error, for what has always been believed and believed everywhere and by everybody (*semper, ubique et ab omnibus*), is to be regarded as truth. These doctrines are not the inventions of men, but the honest attempt to interpret the ideas of the New Testament.

## **Religious Consciousness and Modernism**

We are asked, "Why limit interpretation of the New Testament to the early centuries, for the church has come into many ideas during the last 1900 years? But just now we are looking for the essentials in Christianity, and I

would expect that Christ and His apostles gave them to me. If I go out and get the aggregation of thought of the nineteenth century, I might err by excess, or get more than is good for me. Today, Christianity is roughly divided into Roman Catholics, who believe in the infallibility of Romanism, and Protestants, who believe in the infallibility of the Book. That may not be as true today as it was fifty or one hundred years ago. This change has been caused by the modification of both Roman Catholicism and Protestantism. Some have insisted that the New Testament is the record of the religious consciousness of the period in which it was written. So we are asked why the religious consciousness of this first century should be the canon of faith for succeeding generations. This is the position of many Baptists, Methodists and Presbyterians today. They claim that the common consciousness of men who have been under the influence of Christianity should indicate the rule of faith. It is here that we find ground for Christian Science. This change is not so prominent in the Roman Catholic Church, but the modernist movement in that church indicates that it is not absent from that body. The modernist says the Roman Catholic Church was wrong in its several decisions at the Council of Trent in 1870 on the infallibility of the Pope; on the person of Christ; on the inspiration of the Bible; for in the last instance we are all accepting the latest views of the German critics. But the Roman Catholic clings to his great church and sympathizes with it. Some of the decisions of the Council of Trent have been somewhat provincial, and I suppose, if we had a decision by representatives of all denominations, we would feel that that was binding, though I would not. In our day there is a great reaction against individualism and in favor of organization, but a man has a right to private judgment; he has a right to private opinion so long as his reason retains its seat. Christianity is to a large extent a series of ideas capable of representation in personal form. But some say religion is a light. That is not true, for it is rather an atmosphere. Some talk about the beauty of Christian life and the loveliness of religion, but that would be like putting a few tablets of doctrine into a gallon of rosewater and giving this out to the congregation through an atomizer. It is very pleasant, but it is not Christianity. It is said that the teaching of the Greek fathers of the third and fourth centuries were biased by Hellenistic influences. I suppose those men simply used the Greek they possessed in interpreting the New Testament. We always bring our knowledge to the task of interpretation whatever it is—a book on philosophy or some expression of a poet. Of course, we may read into the Scripture what we have, instead of getting out of Scripture what is in it.

Ritschianism has given a wholesome reaction in theological thought. We are going to confine our discussion to our own field, as church history must not interfere and metaphysics must not interfere. Let us note that we sing the hymn of worship in the terms of the old theology. If you accept the position of those who are demanding to come in on our territory, we are divided against ourselves. We are trying to hold by feeling what we have repudiated by the intellect, and let it be remembered that you cannot believe with your heart what you have repudiated with the head. If you want to interpret Christianity, you must add another rubric; you must take Christianity in totality and at its face value, and you must interpret it in its plain and obvious meaning. We interpret the writings of the philosopher Berkeley, or any other person, and accept him according to the general impression his writings make. So ought we to do with the writings of Paul. You may take a single text out of Paul on which to build an important doctrine, and you make a mistake; you ought to have more than one text to support your proposition.

Let us remember that Christianity is more than doctrine; that it can teach us three things, creed, code and cult; but we must not place so much emphasis on the one that the other elements are neglected, and we must not put emphasis on the by-product and neglect the main output.

I am not interested so much in cult and conduct: I am interested in the thought in theology and the scheme of the category whereby I can express the beginning and the ending of the terminus a quo and the terminus ad quem of God.

Feeling and will ought to go together. Theology and emotion ought not to be divorced. A minister ought not to explain away the redemptive features of Isaiah fifty-three and then announce:

"When I survey the wondrous Cross,  
On which the Prince of Glory died."

#### Religion With a Backbone

The church today needs to stand shoulder to shoulder in the defense of supernaturalism; the sufferings, the death, the atonement, the resurrection of Jesus Christ. We need a fresh baptism of the Holy Spirit and ought to pray: "Increase our faith." We are losing our ver-

(Continued on page 655.)

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[Before Dr. Patton began his lecture proper he said: "I wish in such feeble way as I may be able, to express to you my feeling with respect to the great work of the Moody Bible Institute in this city, for this state, and for the world. The more I see of the men connected with the Institute and the more I learn of the work of the Institute; the work that the Institute is doing; the more I realize what a beneficent agency it is, and what a power it has become, and what a still greater power it might become if adequately supported."]

## Practical and Perplexing Questions

**Answered by the Editors**

### HIGHER CRITICISM

**Question:** I would appreciate it very much if you would give me your definition of a higher critic.

**Answer:** Biblical Criticism is the inquiry into the origin, integrity and authority of the Bible.

It is divided into what is called the lower criticism and the higher criticism. The lower criticism deals with the text as we find it now, while the higher criticism goes back higher up the stream of history to its source and inquires how the text came to be as it is. Higher criticism in itself is not a bad thing, but a good thing, and we could not well get on without it. But there are two kinds of higher critics; those who start out with the conviction that the Bible is the Word of God, and who deal with it sympathetically from that point of view, and those who regard it largely as the work of man and the result of a process of evolution in human thought. These latter are rationalistic higher critics and dangerous to faith.

### CONCERNING INFANT BAPTISM

**Question:** "In the November issue you decline, for wise reasons as you judge, to answer a correspondent who asks some questions regarding 'Infant Baptism.' I feel constrained to write and tell you that your action looks like an unwise and unreasonable evasion of an honest inquiry concerning a vital theme.

"Why not answer questions regarding so fundamental a subject? Are you afraid of offending your good friends in some of the churches? Why not look all truth in the face, and be the open and avowed friend of the whole counsel of God? Could you not express your personal belief about the matter, and at the same time retain the confidence of all true Christians?

"Really, I am surprised and disappointed. Have you no friends among Baptists? I rather think you have quite a few. Have you no concern about making them feel a little sick? Why should the truth about baptism, our Lord's own ordinance, be so persistently and unblushingly avoided, if not repudiated? Will you dare to publish this letter? I hope you will."

**Answer:** This communication was received some months since, and we promised to publish it as soon as its turn came. As to its first question, the reason we replied to the other correspondent as we did in our November issue, was because we wished to avoid unnecessary controversy. On a still earlier occasion we had expressed our opinion on infant bap-

tism, and such a controversy ensued. We are not afraid of offending where we think it our duty to speak, but otherwise we "endeavor to keep the unity of the Spirit in the bond of peace."

Our purpose is to "look all truth in the face," and it was because we did so in this case that we stirred up the polemic spirit of those who look only at a part of it.

We trust we have the confidence of all true Christians who really know us, and we are very sure that they include a host among the Baptists, who know that we would not avoid, much less repudiate the truth about baptism.

Of those who sit at our editorial table, one is a member of the Baptist church, two have received what is known as believer's baptism, and two others were baptized as infants and regard the act as valid. This shows where we stand. It also shows that, while water baptism is considered by us as of primary importance to every Christian, yet the revelation concerning its application to individuals is not quite so clear as some other teachings of the New Testament, or all of us would be at one in regard to it.

### AHAB'S WICKEDNESS AND PUNISHMENT

**Questions:** (1) Why was Ahab so severely blamed in 1 Kings 20:42 for letting Ben-hadad go? There is no record of his receiving instructions as to God's wishes in the matter.

(2) Was Naboth's vineyard in Jezreel, and did the stoning of Naboth take place there? If so, how was the prophecy of 1 Kings 21:19 fulfilled by Ahab's return to Samaria and burial there, in 1 Kings 22:37, 38?

**Answers:** As to the first question, Ahab should not have required special instructions to destroy such an enemy of Jehovah: It was not a question of his personal relation to Ben-hadad, but of his acting as an executioner of the Lord God of Israel, whose servant he was supposed to be. One must be intelligent as to God's purposes concerning Israel to appreciate this fact. Israel is His instrument for the blessing of the world, and from the beginning His curse has rested on any nation that has treated it despitely. That is why God caused Pharaoh and his host to be drowned in the Red Sea, and why all the Gentile nations will experience His judgments at the end of this age, when, as all the prophets teach, He will come forth to deliver Israel.

As to the second question, Naboth's vineyard was in Jezreel (1 Kings 21:1), and his

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stoning took place there (vv. 8, 11-13). These passages have been sought to be reconciled with the statement about Ahab's death in Samaria, in two ways. Some have said that the prediction was accomplished not on Ahab personally in consequence of his repentance (1 Kings 21:29), but on his son (2 Kings 9:25). Read this last passage carefully in its context.

Others emphasize the point that the place where both Naboth's and Ahab's blood was licked up by dogs was "before or outside the city," i. e., the place where criminals were executed. They would therefore paraphrase the words of the prediction thus: "As thou hast unrighteously put Naboth to death, as a criminal without the city, so shalt thou, righteously, outside the city, be put to death as a criminal." In this view the Word was fulfilled in the similarity of the disgraceful death, not that of the special locality.

In our opinion, the former of these two methods of reconciling the difficulty is to be preferred.

#### BRIEF MENTION

**J. T. T., Pueblo, Colo.:** No Israelite except the high-priest ever entered the "Holy of Holies," and he did so only once a year, on the Day of Atonement.

**X., Braddock, Pa.:** Many Protestant Christians have so-called pictures of Christ hanging on the walls of their homes, and see no harm in it. But our feeling is against it. If they awaken reverence, it approaches a violation of the second commandment. Otherwise, it is a sin of the opposite character, i. e., irreverence. From either point of view, it seems wrong to us.

**Mrs. V. D., Roulette, Pa.:** We agree with you as to the revelation of the two beasts in Revelation 13. Put up your difficulty to Dr. Scofield directly. Address him at Douglaston, Long Island, N. Y.

**W. S. M., New York:** We repeat that we know no reason why a Christian may not belong to a trades-union, and your letter does not give us any reason. We are sincere in saying we should like to know, as we are ignorant on the subject. The Scripture passage you quote is qualified by 1 Corinthians 5:9-12, which we suppose might embrace trades-unions.

**J. N. S., Granite, Md.:** It is true that Christ's death was according to the determinate counsel of God, and yet it is also true that His offering of Himself was voluntary, and that His murderers were free agents in acting as they did. These things are mysteries to our understanding, and yet they are all revealed in the Bible, and whether our finite minds can harmonize them or not, it is for us to believe them, and await further light till we know "even as we are known."

**Derry, Pa.:** As to Genesis 1:6-8, "waters" means the gaseous matter out of which the world, as we know it, was made. "Firmament" means an expanse in this gaseous matter which God caused to be on the second day. This expanse He subsequently called "heaven," and it divided the gaseous matter which was above it from that which was below. "Heaven" in this instance does not mean the place of God's unveiled glory as we think of it, but the region in which the sun and moon and stars are located (vv. 14-17). See "The Christian Workers Commentary."

In the light of this explanation, you are to read the other passage you inquire about, 2 Peter 3:10.

**L. A. W., Farmington, Minn.:** The nations referred to in Jeremiah 25:15-29 are so plainly named that it is difficult to see how they could be confused with those now engaged in war; and yet, according to the law of double reference, doubtless there is a sense in which the judgments that fell on the nations of that time because of their treatment of Israel, will, in a wider and completer sense, fall on the nations at the end of this age for the same reason. Your reference to Jeremiah 30:8-11 refers to that day when these heavier judgments shall fall, but we question if that day has yet arrived. This war does not fill out the prediction.

Your questions on the subject of inspiration are too many and too wide-sweeping to answer in this department, but you can obtain a good answer to them in a small book on the subject, written by Dr. James H. Brookes, entitled, "God Spake All These Words," by addressing the Bible Institute Colportage Association, 822 North LaSalle Street, Chicago, Ill.

**R. Y. McA., Wondai, Queensland, Australia:** As to Ezekiel 37:24, and Jeremiah 30:9, some think David will be raised up to reign over his people, but the preponderance of opinion is that the antitypical David, the Messiah, is meant. It is a question on which an intelligent opinion can be formed only by a comprehensive knowledge of the whole of the prophetic teaching of Scriptures.

**A. M. D., Tropico, Cal.:** Your inquiries are replied to on another page. See the article entitled "Immortality and the Resurrection Body."

**Old Subscriber, Sunbury, Pa.:** The words on the fly leaf of Luther's Bible are not those of Elias, but Melanthon's interpretation of Elias, in which he was wrong.

**J. B. G., Asheville, N. C.:** Mark 16:8 to the close is not found in the two most ancient manuscripts, the Sinaitic and Vatican, and others have it with partial omissions and variations. But it is quoted by Irenaeus and Hippolytus in the second or third century.—"Scofield Reference Bible."

# Prophecy and the Lord's Return

L. W. Gosnell

## THE TIMES OF THE GENTILES AND THE WAR IN THE LIGHT OF PROPHECY

William E. Blackstone

[This article, written for "The Christian Workers Magazine," should have appeared in February, but through a misunderstanding has been delayed until this issue. It is now obtainable in pamphlet form from Fowler Bros., Los Angeles, Cal., and the F. H. Revell Co., New York, Chicago and Toronto. The author is a scholarly and distinguished layman in the Methodist Episcopal Church, now residing in Los Angeles. His most widely known book is "Jesus Is Coming" and has been translated into several languages.—Editors.]

### PART I.

**M**ANY are showing great interest in study of Scripture prophecy concerning "The Times of the Gentiles" and are asking these questions:

1. What do they signify?
2. When did they begin?
3. When and how shall they end?

We would present the following only as suggestive, and to aid inquirers in their study of the Scripture upon this subject:

We recognize and lament the discredit brought upon Scripture prophecy by setting dates for the "blessed hope" of our Lord's second coming.

We believe the Scriptures teach (1 Thess. 4:13-18) that when our Lord descends from the heavens all believers, both those who are living and those who are raised from the dead, will be caught up to meet Him in the air, and this we term The Rapture.

This is an imminent event, the date of which no one but the Father Himself knows (Matt. 24:36).

After a season in the air our Lord will descend to the earth, and appear to Israel as described in Zechariah 12.

We desire to show the system upon which Scripture dates are interpreted and especially to emphasize that all the dates herein considered, if they have any value at all, pertain strictly to Israel's history, and not to the rapture, except so far as they may designate events which occur when and after our Lord shall have appeared to Israel as described above.

In this spirit and attitude let us take up the study of "The Times of the Gentiles."

#### I. What Do They Signify?

Our Lord gave us this expression in Luke 21:24, when He said, "And they (the Jews) shall fall by the edge of the sword, and shall



William E. Blackstone

be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled."

The meaning seems clear, that a governmental domination by the Gentiles over the Jews is here asserted; and that the period of time during which it is to continue is called "The Times of the Gentiles."

#### II. When Did They Begin?

From Jeremiah 27:1-13, 2 Chronicles 36:6, 7, and Daniel 2:37, 38, we learn that this domination began when God gave Israel and many other nations into the hands of Nebuchadnezzar, the Gentile king of Babylon, which, according to the usual chronology, was B. C. 606. This domination had continued under the succeeding empires of Medo-Persia, Greece and Rome for over six hundred years when our Lord uttered the solemn prediction that it should still continue until "The Times of the Gentiles" be fulfilled.

The whole course of these Gentile dominating empires, is prophetically prefigured by the vision of the image, which God gave to Nebuchadnezzar and, as he could not remember it, God revealed it to Daniel with the interpretation thereof. (Dan. 2).

History has corroborated the accuracy of this vision, viz.:

Head of gold, representing Babylon. Breast and arms of silver, representing Medo-Persia. Belly and sides of brass, representing Greece. Legs, feet and toes of iron and clay, representing Rome.

All of these have appeared in the order given, with the exception of the toes. The prophesied smiting of the image on the feet and

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breaking in pieces of the gold, silver, brass, iron and clay, which becomes chaff and is to be blown away, signifies a complete end of these Gentile governments, with their domination over Israel and treading down of Jerusalem (Dan. 2:34, 35, 45).

God has given a solemn prediction of this end of Gentile governments and their domination over the Jews, who have been scattered among them. "I will make a full end of all the nations whither I have scattered thee, (Israel) but I will not make a full end of thee." Adding also that He will "not hold Israel guiltless" (Jer. 30:11; 46:28).

From this it seems that the Times of the Gentiles are to end with a total destruction of Gentile governments; and that Israel, though terribly punished, is to be preserved and continued as the center of a world-wide theocracy, the rebuilt "tabernacle of David," the "everlasting kingdom," "which shall not pass away." See Daniel 7:13, 14, 18, 22, 27. Acts 15:16, 17.

This end of "Gentile Times" is also signified in Romans 11:25, to-wit: "That hardening in part hath befallen Israel, until the fulness of the Gentiles be come in."

When the church has been completed and caught away and the wickedness of the Gentiles has reached its climax, then God shall make an end of Gentile governments, and restore the kingdom to Israel. The Gentiles shall come to Israel's light and all nations shall serve them. See Isaiah 60.

### III. When Shall These Times End?

It is important to note that our Lord did not say "time of the Gentiles" to designate this period of Gentile supremacy, but used this peculiar expression "times of the Gentiles" as though it had a special significance.

This plural expression "times of the Gentiles" occurs only once in the Scriptures as quoted above in Luke 21:24. There are two other similar phrases in which the plural "times" is used, to-wit: Acts 3:19, "times of refreshing" and Acts 3:21, "times of restitution." Both of these refer to future seasons and not to this great period of Gentile supremacy, which our Lord designated in Luke 21:24.

Hence we would first enquire, How long is one Scripture time? An answer to this appears to be given in Revelation 12. In verse six it is stated that the woman is nourished in the wilderness for "a thousand two hundred and three score days." This nourishing, which is repeated in verse fourteen, is said to be for "a time, times and a half." "Times" in the Greek text is dual, making the total to be three and one-half times.

From this we see that the 1260 days in verse six is equivalent to the three and one-half times in verse fourteen, and therefore a Scripture time is 1260 divided by 3½ which equals 360

days. This is a calendar year, being 12 months of 30 days each. It coincides with the 5 months which equals 150 days in Genesis 7:11, 24 and 8:3, 4. Also with the 42 months (Rev. 11:2, 3) and other Bible periods. Thus it appears that a Scripture time is 360 days.

What Scripture evidence have we as to how many of these times are included in the expression "times of the Gentiles?"

Let us turn to Daniel 4. Here we read of a humiliating experience which came upon Nebuchadnezzar, the symbolized head of the image. It was to teach him that there was a King of heaven superior to all Gentile kings, whom he should praise, extol and honor. The duration of this experience is four times stated to be seven times. See verses 16, 23, 25, 32.

Does it not seem probable that the Scripture record of this experience, was to serve as a warning, not only to Nebuchadnezzar, but to all his subjects and to those of the Gentile empires which should follow him? This appears consistent, and it leads us to ask:

May not these seven times be symbolical of the times of the Gentiles, which shall end in God's demonstration to all the nations, that this King of heaven is the King of kings, the stone which shall smite the image, whose kingdom shall fill the earth, and who shall rule the nations of the earth in justice and righteousness?

If so, then the times of the Gentiles are to be seven times.

This conclusion is supported by the seven times in Leviticus 26.

Let us keep in mind that the times of the Gentiles are characterized by a dominance of governmental power over Israel, during their captivity and the treading down of the Holy City, Jerusalem, which is evidently Israel's greatest punishment.

In Leviticus 26, after promising blessing for obedience, and various punishments for disobedience, the Lord God pronounced upon Israel an unequalled punishment, which was to continue for seven times, even till they should confess their iniquity and God should remember His covenant with them and with the land. Four times is this seven times emphasized, remarkably coincident with the four times of Daniel 4.

Many Scripture signs indicate that we must be near the end time, or time of the end, as stated in Daniel 12:4; Jeremiah 30:11 and Matthew 13:39; and that Jerusalem's warfare (appointed time) is nearly accomplished. (Isa. 40:2, margin).

The punishment has been awful and will culminate in a crux of desperate affliction; the approaching time of "Jacob's trouble" (Jer. 30:6) when Israel can truly say, "Is it nothing to you, all ye that pass by? Behold, and see if there be any sorrow like unto my sorrow,

which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger" (Lam. 1:12).

Hence may we not conclude that the punishment of Luke 21 is the same as that of Leviticus 26; and that therefore the times of the Gentiles are measured by the seven times of Leviticus 26—that is 360 multiplied by 7, which equals 2520 days?

It is true that the word for "times" does not appear in the Hebrew text. It reads "I will punish you seven." But "times" is plainly the right word to be supplied, and the translators of our English Bible have properly done so, both in the Authorized and Revised Versions.

But now we must note that Israel's punishments are measured on the scale of "a day for a year." This is taught in Numbers 14:34. The rebellion of the people, who believed the evil report of the spies after they had searched the land for forty days, brought God's judgment upon them and He sent them into the wilderness for forty years, "each day for a year."

The same scale is given in Ezekiel 4:4-6, where the prophet was commanded to lie on each side so many days, bearing the iniquity of Israel and Judah "each day for a year." Also 69 of the 70 weeks in Daniel 9 have been fulfilled on this same scale, from the decree of Artaxerxes, B. C. 457, to the baptism of Jesus in A. D. 27, when He was presented to Israel as their Messiah. On this scale the 2520 days measure 2520 years as the duration of the times of the Gentiles, being Israel's greatest punishment.

We repeat that this greatest punishment of Israel began when God gave them into the hands of the Gentile king Nebuchadnezzar.

#### Gentile Control

There were three steps in their going completely under Gentile control.

First. The capture of the land in B. C. 606.

Second. God taking His departure from them, as prophesied in Hosea 5:15, and evidenced by the withdrawal of the Shekinah glory (Ezek. 8:4-11:23) in B. C. 595.

Third. The destruction of Jerusalem in B. C. 587.

Measuring from these initial dates the 2520 years, during which the punishment must continue, and allowing one year for the change from B. C. to A. D. we have the following dates for the termination of the times of the Gentiles, to-wit: A. D. 1915, 1926 and 1934. Jewish authorities hold that the capture of the land occurred in B. C. 605. If this be correct, then the terminal dates will be 1916, 1927 and 1935.

As Israel lost the rule of their land at the beginning of these Gentile times, it would seem that the first terminal date would mark some kind of a beginning of the restoration of

the land. Does not this give great significance to the Zionist movement on the part of the Jews, and to all that is now being said and done by Gentiles, to secure Palestine for the Jews, in the outcome of the present war? If this outcome shall result in the "destruction" of the Gentile militarist governments, which many think is prophesied in 1 Thess. 5:3, and the manifestation of the "ten kings" symbolized by the toes of the image, we can readily see in such great changes, the possibility of some kind of restoration of the Jews to Palestine.

Also such restoration will probably be in continued rejection of Jesus as their Messiah, a purely national movement and preliminary to the "time of Jacob's trouble" just as prophesied in Zephaniah 2:1, 2. "Gather yourselves together, yea, gather together, O nation that hath no desire; before the decree bring forth, before the day pass as the chaff, before the fierce anger of Jehovah come upon you."

It is beautiful to read in the next verse, how the humble remnant will be hid in that "day of Jehovah's anger."

We would not be dogmatic in regard to these dates. We only present them as the result of a careful study of the Word of God the correctness of which the impending events will soon verify or disprove.

How inspiring the thought that, if 1915 or 1916 shall prove to be the first terminal date, then the nineteen years more to 1934 or 1935 may cover the END TIME with its whirl of events, including the reign of the "ten kings," the Antichrist, the seven year covenant, the complete destruction of Gentile government, the repentance, forgiveness and new birth of Israel—a nation born at once, restored; and under God's grace and favor to become the center of a world-wide theocracy.

Some may say, "Ah! you are setting a date for our Lord's coming." No, beloved! All these dates pertain to Israel the earthly people. The church, which is the "called out" (Acts 15:14), heavenly people, has no date for the coming of our Lord to receive it unto Himself. We are to live constantly on the watch, and be found ready when He comes.

Israel's history, on the contrary, has been pre-written in the prophetic Word and dates set for many of its important events.

Abraham was told of the four hundred years of servitude (Gen. 15:13), which as we learn from Acts 7:6 and Galatians 3:17, was included in the 430 years of sojourning as strangers; and in Exodus 12:40, 41, we read that they came out on the "self same day."

The seventy years captivity in Babylon was foretold by Jeremiah (25:12); and this was definitely fulfilled, being the seventy years from the first captivity and deportation by Nebuchadnezzar in B. C. 606, to the decree

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of restoration by Cyrus in B. C. 536. The date of our Lord's presentation to Israel as their Messiah was precisely measured by the 69 weeks of Daniel 9:25, being 69 multiplied by 7, which equals 483 days; and on the scale of "a day for a year" makes 483 years from the decree of Artaxerxes in B. C. 457\* to A. D. 27, the time of the baptism of Jesus, and His presentation by John as the "Lamb" and the "Son of God." This was attested by the Holy Spirit, and the voice from Heaven.

\*Some Bible students locate this measurement from the letters which Artaxerxes gave to Nehemiah when he sent him to Jerusalem B. C. 445 (Neh. 2) and they shorten the time to make it fit the measurement by using calendar years of 360 days each; seeming to forget that the Jews used intercalary months to keep even with the solar years. This appears to be not only unnecessary but wrong. From a careful reading of Ezra 4:17-21; 5:3-9; 7:18; and 9:9 it is apparent that the building of the wall and the city was contemplated and undertaken. Hence it was covered by the decree of Artaxerxes in B. C. 457, which he confirmed by the letters he gave to Nehemiah in B. C. 445.

See John 1:29, 34-36; Matthew 3:13-17; Luke 3:21, 22.

Now we would repeat that we have no date for the coming of our Lord to receive us unto Himself, "in the air," (1 Thess. 4:13-18). We only know that it must be before He comes with us (2 Thess. 1:7-10) when He comes on down to the earth to smite the Antichrist (2 Thess. 2:8) and deliver Israel in the day of Armageddon. See Revelation 16:13-16; 19:11-21.

But, do not the dates mentioned, especially the specific date of our Lord's first coming to Israel, justify the query: May not The times of the Gentiles measure the date of His second coming to Israel, when they "shall look upon Him whom they have pierced" (Zeph. 2:1, 2) and the mourning there described shall result in their repentance and conversion, "a nation born at once?" (Isa. 66:8).

We must note that the 69 weeks were not measured from the decree of Cyrus, B. C. 536 (Ezra 1:1), nor from the decree of Darius B. C. 519 (Ezra 6:12), but from the third decree, that of Artaxerxes, B. C. 457 (Ezra 7:13).

Can it be inferred from this—we only suggest it—that the third terminal date of the Seven Times, 1934 or 1935, may be the end of the last week of Daniel 9, and the time of our Lord's appearing to Israel, when He shall paralyze the "man of sin" (2 Thess. 2:8) and lift the veil once for all from poor blind Israel's eyes? See 2 Corinthians 3:14-16.

It may be that when these dates, 1926-7 and 1934-5, are more definitely determined, they will prove to span, exactly, the seventieth week of Daniel 9:27. There are other dates in the Scriptures which appear to extend some forty years beyond those which we have mentioned. It may be that these later dates will designate the complete establishment of that millennial blessedness, when all the inhabitants of the world shall have come into willing subjection to the restored theocracy.

But concerning these we refrain from writing further now. Let us wait patiently and see whether the dates already mentioned, and this system of interpretation are corroborated by impending events.

It may be objected that a ban was put upon all "times and seasons" by our Lord's reply to His disciples in Acts 1:7, "It is not for you to know times or seasons, which the Father hath put in his own authority."

If this be so then why are these dates put into the Scriptures? Is it not more consistent to recognize that the "which" designates certain times, known to the Father only, as stated in Matthew 24:36, 42? Our Lord had previously said to His disciples, "I have yet many things to say unto you, but ye cannot bear them now." They were to be enlightened by the Holy Spirit, for whose coming they were commanded to tarry in Jerusalem. (Acts 1:4, 8). He was to guide them "into all truth" and "show them things to come" (John 16:12, 13).

Again it is most positively stated in Daniel 12:9, 10 that in the End Time "the wise shall understand." The "day of the Lord" is not to come as a thief upon the watching disciples (1 Thess. 5:4-6) for they, having been enlightened by the Holy Spirit, are of the day and not of the night.

Therefore does it not appear consistent that dates for Israel may be revealed, while dates for the church are still known to the Father only?

[Note: Part II of this article, "The War in the Light of Prophecy," will appear in our next issue.—Editors.]

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To see the world to be lost and condemned, to have our hopes in heaven—such facts, must of necessity, produce a proportionate result, that of making us think and act as "strangers and pilgrims" here. And it will be manifested in the whole life. The heart already gone, it remains but to set out. This evidently involves open and public profession of it; and herein is a testimony for Christ. Who would be satisfied with the friend that owned us not when circumstances were difficult?—Darby.

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Lo, what a change within us one short hour  
Spent in Thy presence will prevail to make,  
What heavy burdens from our bosom take,  
What parched grounds revive as with a shower!

We kneel, and all around us seems to lower;  
We rise, and all, the distant and the near,  
Stands forth in sunny outline, brave and clear.  
We kneel, how weak: we rise, how full of power!

—Archbishop Trench.

**THE LAYMENS COMMENTARY ON THE OLD AND  
NEW TESTAMENTS**  
**Conducted By James M. Gray**

EPISTLE TO THE GALATIANS

Lesson 1

Introductory

The Acts of the Apostles records that Paul visited the province of Galatia in Asia Minor twice, on his second and third journeys, but no mention was made of any particular city or town at which he stopped on either occasion. Acts 16:6, 18:23. It was on the third journey, and probably during his long stay at Ephesus, though some would say at Corinth, that this epistle was written. The occasion for writing it carries us back to the fifteenth chapter of Acts and the story of the first Church council held at that time. The Judaizing teachers there referred to tracked Paul's footsteps everywhere, seeking to circumvent the preaching of a free gospel and teaching the need of circumcision and other observances of the Mosaic law in order to salvation. They had good soil to work on in Galatia, for the people seem to have been of a demonstrative and fickle mind (1:6, 4:9, 4:15, 16, 5:15). That this was the condition of things in the church, and that many had already fallen into the snare of seeking to supplement faith by works is further evident from 1:6-9, 3:3, 4:9-11, 5:3, etc. The object of the Epistle, therefore, is to restore these people to the faith, and in the working out of that object the Epistle becomes an inspired classic on that fundamental doctrine of Christianity, justification by faith.

It would seem that the false teachers, in order to undermine the confidence of the people in the gospel itself, must first accomplish the same purpose with reference to the apostolic authority of Paul. They must first destroy his authority as an inspired apostle before they could weaken the foundations of the gospel he preached. This they sought to do using Peter as a sort of comparison and contrast. The last-named preached no different gospel from Paul, but being the apostle to the circumcision, i. e., the Jews (Gal. 2:6-9), presented it from the Jewish standpoint, while Paul as the apostle to the uncircumcision did the same from the Gentile standpoint. We can see how there may have been some differences in the mode of presentation which gave opportunity to these unsanctified Jewish Christians to denounce Paul as unorthodox. They had an advantage also in that Paul was not one of the original twelve.

The plan of the Epistle lends itself to a three-fold division. Chapters 1 and 2 are of a

personal character, in which Paul defends his apostolic authority; chapters 3 and 4 are doctrinal, in which he defends the gospel or the doctrine of justification by faith; while chapters 5 and 6 are practical and contain the application of the doctrine to the daily life of the individual Christian.

Questions

1. How often did Paul visit Galatia?
2. What two cities have been named as the abode of Paul at the time of writing this Epistle?
3. Tell the story of Acts 15.
4. Describe the Galatian people.
5. What was the object of this Epistle?
6. What was the method of the false teachers?
7. Name the three divisions of this Epistle.

Lesson 2

Paul's Defense of His Authority

Chapters 1, 2

Paul defends his authority in five ways. On the ground of

1. His divine call, 1:1.
2. His divine revelation of the gospel (1:11, 12).
3. His independence of the other apostles (1:15-24).
4. His endorsement by the church (2:1-10).
5. His rebuke of Peter (2:11-14).

Speaking of his divine call, some would say that his reference to man-made apostles has an application to the choice of Matthias in Acts 1, though there may be a question about this. In like manner, his reference to the way in which he received the revelation of the gospel recalls the circumstances of his conversion in Acts 9, as well as the experience referred to in verses 17 and 18 of this chapter. In the section treating of his endorsement by the church there is an allusion (2:1, 2), to the journey and its results spoken of in Acts 15 at the time of the first general council of the church to settle the question of justification. Particular attention should be called to his bold and consistent attitude with reference to the circumcision of Titus (vv. 3-5), an allusion to which was made in our study of the Acts. It is noticeable, too, that Paul makes as much of his final endorsement by the church as of his independence of the leaders of the church prior thereto. He

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would give his adversaries no advantage over him, as if they should say he were too independent and could not be acknowledged by them until he had received the acknowledgment of the accepted authorities. His rebuke of Peter shows him to have been naturally the stronger character of the two, and in consideration of the fact that Peter was doubtless being quoted by his opponents, proves a convincing argument for his own authority.

In verse 17 of chapter 2, the "Scofield Bible" has this illuminating footnote: "If we Jews, in seeking to be justified by faith in Christ, take our places as mere sinners like the Gentiles, is it therefore Christ who makes us sinners? By no means. It is by putting ourselves again under law after seeking justification through Christ, that we act as if we were still unjustified sinners, seeking to become righteous through law-works."

### Questions

1. Give the five arguments of Paul in defense of his apostolic authority.
2. Recall the circumstances of his call to the apostleship.
3. Recall the circumstance of his endorsement by the church.
4. What shows his tact in offsetting any advantage against him?
5. Explain 2:17.

### Lesson 3

#### Justification by Faith Chapters 3, 4

1. Having established his authority as an apostle, and his right to expound the gospel he had received; Paul now enters upon the elucidation of the latter, or rather proceeds to the defense of its cardinal teaching. This is the doctrine that man is justified only by faith in Jesus Christ without the works of the law. The same doctrine was enlarged upon in Romans, only there he was expressing the divine side of its truth, while here he is showing the human side. There he taught that God justified man by giving him a rightness or righteousness that satisfied His justice, here he teaches that man receives this blessing simply by believing on Jesus Christ. The false teachers had denied this and had led some of the Galatians back to the law of Moses, both as (in part at least), the ground of their justification and the means of their perfection in holiness. Paul shows the untruthfulness and futility of this in the following way:

- (1) By their own experience of the effects of faith in the gospel, 3:1-5.
- (2) By the history of Abraham the founder of the Jewish nation, vv. 6-9.
- (3) By the teachings of Old Testament Scriptures, vv. 10-12.

(4) By the nature of the work of Christ, vv. 13, 14.

2. The first might be called the "argumentum ad hominem." It was evident to these Galatian Christians that they had received the Holy Spirit. But how had they come to receive Him, through observing the Mosaic law or the preaching of the gospel? The answer, of course, was foreseen. It was as the result of Paul's preaching and not the observance of circumcision or anything else. Why, then, did they need to supplement the work of the Spirit by that of the flesh?

The second argument is well adapted to refute the Judaizing teachers, since Abraham was the founder of their faith. And yet Abraham clearly was justified by believing on God and before he was circumcized.

The argument from the teachings of Scripture requires no explanation, since the passages quoted plainly state that, if one elects to be saved by the law and not by grace, he can only be saved by keeping the whole of it. Circumcision or ceremonialism of any kind was not enough.

The work of Christ did away with all these things, which only foreshadowed Him. He hath redeemed us from the curse of the law, why then dishonor His work and put ourselves voluntarily under that curse a second time? The whole argument is clear and convincing.

3. But at this point the apostle supplements his argument by a brief disquisition on the

### Relation of the Law to the Promise

He anticipates a possible objection to his argument. It were as though some one should say: Granted that God saved Abraham or accounted him righteous on the ground of his belief in His promise; is it not true that 430 years after that promise to Abraham He gave the law to Moses? And was not this law to take the place of that promise as a ground of human righteousness? Paul answers, No (vv. 15-18). His imaginary interlocutor then inquires, Why was the law given? What purpose does it serve? Paul's reply discloses two points: (1) The law was given because of transgressions, etc. (v. 19). As the transgressions of men multiplied and became aggravated, God was obliged to come to His people in an entirely new way, in a more distant revelation than existed in the time of the patriarchs. "The law was given, not so much in order to prevent transgressions, as to bring men under a more strict accountability for them, and a more plainly expressed curse." (2) The law was our schoolmaster to bring us to Christ (v. 24). The Greek word for schoolmaster here means a faithful slave entrusted with the care of a boy from his tender years till puberty to keep him from physical and moral evil, and accompany him to his studies and amusements. He approached his charge with commands and prohi-

bitions, and in a sense with limitations of his freedom. All this as a means to an end, viz: that the boy might be trained for mature age, and the assumption of that higher grade of life for which he was destined (Langè). Thus the law leads men to Christ. It restrains and rebukes us, it shows us our sin and danger, it condemns us, and thus makes us feel the need of a Redeemer and prepares us to receive Him when presented to our faith. (Cf. Rom. 10:4.)

4. Paul continues this general subject throughout chapter four, climaxing the whole in the allegory of Sarah and Hagar (vv. 21-31). This is not to say that the story of Sarah and Hagar was not historical in Genesis, but only that the apostle uses the fact in an accommodated or allegorical sense for illustration. The design seems to be to show the effect of being under bondage of the Jewish law as compared with the liberty of the gospel. Hagar and her son were treated with severity, cast out and persecuted, and became a fit representation of Jerusalem as it was in the time of Paul. Sarah and Isaac enjoyed freedom and sonship, and became correspondingly a fit representation of the New Jerusalem or the true kingdom of God. Which would these Galatian Christians choose, to remain under the freedom of the gospel, or voluntarily put themselves into the bondage and under the yoke of Judaism?

"The allegory is addressed to justified but immature believers, who, under the influence of legalistic teachers, 'desire to be under the law,' and has therefore no application to a sinner seeking justification. It raises and answers for the fifth time in this epistle the question: Is the believer under the law?"—Scofield Bible."

#### Questions

1. What has the writer entered upon in this part of the Epistle?
2. What is the difference between Galatians and Romans as to the teaching about justification?
3. Name the four direct arguments for justification by faith in chapter 3?
4. Amplify the first argument.
5. What is the title of the supplemental argument?
6. For what twofold purpose was the law given after the promise?
7. How would you state the teaching of the allegory?

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#### Lesson 4 Practical Application Chapters 5, 6

In applying the doctrine Paul urges his readers to stand fast in the liberty of Christ, (5:1-12), but in doing so not to abuse that liberty (5:13-6:10). He mentions four ways in which it may be abused:

Uncharitableness, vv. 13-15.  
Uncleanness, vv. 16-25.  
Pride, 26-6:5.  
Selfishness, vv. 6-10.

The first-mentioned warning or exhortation speaks for itself. They were to give over contending on this matter and everything else and live in peace.

The second is important as showing that sins of the mind (v. 20), as well as of the body (vv. 19, 21), are classified as of the flesh; that the practice of such sins eternally disinherits (v. 21), and that the Holy Spirit is given to believers for the purpose of overcoming them (v. 17). Read this last verse in the Revised Version, and see the different construction put upon the word "may" instead of "can" in the last phrase.

The "pride" referred to in the third instance is spiritual pride; in which connection note the contrast between verses 2 and 5 of chapter 5. The Greek word for "burden" is not the same in both cases, and the statements are not contradictory. In the first instance Paul tells them to bear with others' "burdens" of infirmity in sympathy; and in the second, that self-examination will make them feel they have enough to do with their own "load" of sin without comparing themselves boastfully with their neighbors.

What in the fourth place is called selfishness, might be equally described as parsimony. Verse 6 seems to refer to the care they should evince for their spiritual teachers in their temporal concerns; and the reference to "sowing and reaping" in the following verses primarily alludes to the same thing.

In closing the lesson note verse 11 for its bearing on 2 Thessalonians 3:17.

"How large a letter," really means "with how large letters." The apostle, as was stated in the treatment of 2 Corinthians, had a serious affliction of the eyes, a common disease in the East, which caused him to usually dictate his letters. He seems to have had no amanuensis at hand just now, but the urgency of the situation at Galatia make it necessary to write to them with his "own hand" even though with pain and difficulty.

#### Questions

1. From the positive side, what application does Paul make of this whole epistle?
2. From the negative side, what obligations does he lay upon his readers?
3. What three great facts about sin are taught in 5:16-25?
4. Explain the two-fold use of "burden" in chapter 6?
5. To what particular sin does 6:7, 8 refer?
6. How would you explain 6:11?

(The body of the teachings on this epistle is taken from the author's "Synthetic Bible Studies.")

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## Sunday-School Department

### Exposition of the International Lessons

By James M. Gray

April 16

#### A Great Epoch in Church History

**Acts 10:1-23**

Golden Text.—“There is no distinction between Jew and Greek, for the same Lord is Lord of all, and is rich unto all that call upon him.”—Romans 10:12 (R. V.).

**I. Cornelius' Vision (vv. 1-8).** The above title has been given to this lesson because it marks the opening of the door of the gospel to the Gentiles. Cornelius was a Gentile, although he may have been what was called a “proselyte of the gate,” i. e., a Gentile who had accepted the religion of Judaism and was a worshiper of Jehovah, the true God. “A centurion of the band called the Italian band,” indicates a Roman soldier commanding one hundred men or more, who in this case was stationed at Caesarea. Identify this place on your map, and note its proximity to Joppa, where we left Peter in our last lesson.

Although a Gentile and a soldier at that, Cornelius was a good man, deeply religious and benevolent (v. 2); but this did not make him a Christian. He must learn of, and accept, Christ as His Saviour before this could be true of him. However, as he seems to have been living up to the light he had, God vouchsafed him more light (v. 6).

His story suggests the condition of the heathen, who are lost, alas! but not because they do not know Christ, but because they are sinners against God. If any of them were living up to the light they had, doubtless God in some way would furnish them more light, and they would learn of Christ as this man did, and be saved. But missionaries very seldom report having met such heathen. Hence the heavy obligation resting upon Christians to send the gospel to them before it is too late.

**II. Peter's Vision (vv. 9-18).** Peter required the teaching of this vision to prepare him to be willing to preach the gospel to the Gentiles. It was a violation of the Levitical or Jewish law, for an Israelite to have fellowship with a Gentile; and to go further and offer a Gentile the same privileges as he himself enjoyed in relation to Jehovah was something too repugnant to be thought of.

The outstretched sheet he saw was a figure of the world, and the four corners the directions into which the gospel was now to go. The animals within, types of the whole animal

creation, included those which it was unlawful for a Jew to eat; but the command to Peter to satisfy his hunger as he pleased showed that law now to have become abrogated. This in turn meant that all the nations of the earth were to be included in the gospel privileges.

Verse 15 indicates that God, who had put the distinction between Jew and Gentile, now revokes it. There had been a wise reason for that distinction in the past, as Israel was a separated people with a distinct calling of service towards the other nations. But during this Christian dispensation that distinction has been done away.

If Peter had any doubt remaining as to the significance of this vision and the duty and privilege it now laid upon him, it was dispelled by the providential occurrence of verses 17 and 18.

**III. The Meeting Place of the Two Visions (vv. 19-23).** How the Holy Spirit spake to Peter (vv. 19, 20) we are not told; but the act indicates how differently God works at different times—a vision first, now plain speech, so to speak, follows: And how comforting and assuring this speech—“doubting nothing; I have sent them.” Thus God guides the footsteps of His faithful saints little by little. “He leadeth me in the paths of righteousness,” and will not permit any of us to go astray if we “trust and obey” Him. Peter immediately trusted and obeyed—“Then called he them in and lodged them.”

**IV. The Grand Outcome (vv. 24-48).** These verses are not in the lesson for this week, but furnish one of a choice of lessons for next week. However, as the other is an Easter lesson and preferable for that reason, it may be well here to call the attention of your class to the outcome of Peter's visit to Cornelius. The story can be read or told very briefly, and then emphasis laid on the climax (vv. 44-48).

But note, in passing, the earnest desire of Cornelius that his friends and relatives should have the same privilege of the gospel as himself. Let us be duly impressed with his example (v. 24).

Note, secondly, Peter's appreciation of the vision he had received from God (vv. 34, 35). This means that men of every nation, who seriously desire to know and serve God, will find him. Christ will be revealed to them in some way. The way God may have chosen for some is to send members of your class as mission-

aries to them, therefore urge this service upon them.

Note thirdly, the kind of discourse it was from Peter that was accompanied by the descent of the Holy Ghost upon the hearers (v. 44). How full it was of the person and work of Christ—His life, death and resurrection; and then His coming work of judgment, and man's escape from its awful consequences by the remission of sins through faith in His name. This is the gospel. Keep preaching and teaching it. Nothing can take its place.

**April 23**  
**The Resurrection of the Dead**  
**1 Corinthians 15:1-28**

**Golden Text.**—"Now hath Christ risen from the dead, the first fruits of them that slept."—1 Corinthians 15:20.

Many of the greatest truths revealed in the New Testament Epistles, and many of the greatest lessons they teach, were occasioned by errors which had found their way into the churches, and which it became necessary to correct. It was so in Corinth, where false views were entertained as to the resurrection of the body which Paul is here constrained by the Holy Spirit to offset. So far as our present lesson extends, he does this in four ways.

**I. He Sets Forth the Proof of Christ's Resurrection (vv. 1-11).** The first proof is that of the Old Testament Scriptures, which predicted that He would die and rise again (v. 4). To the casual reader of those Scriptures these predictions are not apparent, but a Bible student like Paul, and taught of the Lord, would find them in such utterances as Psalm 16:10, Isaiah 53:10, and Hosea 6:2. See also Luke 24:26; Acts 2:25; 13:33-35; 26:22, 23, and 1 Peter 1:11.

The second proof is that of eye-witnesses (vv. 5-8). Note that there were 514 of these. One witness might be mistaken, or a dozen let us say, but hardly 514! And 500 of these at one time saw Him, most of whom were living when Paul wrote, and might be interrogated. When he speaks of himself as "one born out of due time" (an abortive) he doubtless explains his meaning in the two verses following.

Impress your class with the strong historical evidence of the resurrection of Jesus Christ, as it forms the keystone of the arch of Christianity.

**2. He draws an inference from this proof (vv. 12-19).** It would seem that some false teachers in the church were denying the fact of the resurrection, i. e., the resurrection of any one. Hence the question in verse 12. If there is no such thing as the resurrection of the dead, it would be equivalent to saying that Christ had not risen. But this would not only contradict the facts narrated, but make the preaching of the gospel of no account, and their faith in the gospel likewise. There is no gospel if

Christ be not raised from the dead (v. 14). And if there is no gospel, then all men are lost without exception, believers no different from unbelievers (vv. 17, 18). Verse 19 refers probably to what the apostles and early disciples suffered and were then suffering for their testimony to Christ. If all their persecution and loss were in vain, they were more pitiable than the heathen.

**3. He states a great fact based on the resurrection of Christ (vv. 20-22).** "Christ is the first fruits of them that slept," means that He is the first man who ever rose again to die no more, after he had once died (Col. 1:18; Rev. 1:15). But it also means that He is the forerunner of others who shall rise in the same way. Who these are is stated in verse 22. The interpretation of that verse depends on whether you lay the emphasis on the word "in" or the word "all." If you lay it on "in," then the teaching would seem to be that only those in Christ, i. e., only believers on His Name, will arise from the dead. This would afford some comfort to the wicked and unbelieving, who would hope that, if they were to have no resurrection, it would mean that at death they would be annihilated, and there would be no judgment to fear.

On the other hand, if you lay the emphasis on "all," it would mean that, because of Christ's resurrection, all mankind will rise, though, as another Scripture says, "they that have done good, unto the resurrection of life; and they that have done evil unto the resurrection of judgment" (John 5:29). This seems to be the most scriptural view. See also Daniel 12:2, and Matthew 25:46.

**4. He describes the order of the resurrection (vv. 23-28).** The word "order" here contains a military figure and might be rendered "rank" or "cohort." Conceive of a great procession passing in review. The first rank consists of but one person, our Lord and Saviour, who arose nearly 2000 years ago. The second will come into view at His second coming and will consist only of those that are His, i. e., believers on His Name (Cf. 1 Thess. 4:13-16). The third will appear at the end of the world, which is the meaning of the words, "Then cometh the end." Just what space of time will elapse between Christ's second coming and "the end," in other words between the resurrection of the believers and that of unbelievers is in doubt, but most probably the thousand years spoken of in Revelation 20:4-6, otherwise known as the millennium.

During this period it is thought that the kingdom promised to Israel in the Old Testament (Dan. 2:44 and Acts 1:8) will be set up on the earth over which Christ and His church will reign. At its close all rule and authority contrary to God having been abolished, the kingdom will be delivered up to the Father

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by the Son, "that God may be all in all" (v. 28). The eternal age will then be entered upon when there will be a new heaven and a new earth as revealed in Revelation 21.

"Blessed and holy is he that hath part in the first resurrection" (Rev. 20:6). Urge this on your class, and show them that the first step is to receive Jesus Christ by faith as their Saviour, and to confess and follow Him as their Lord (Cf. Phil. 3:7-14).

April 30

### Peter's Imprisonment and Escape

Acts 12:1-19

**Golden Text.**—"The angel of the Lord encampeth round about them that fear him, and delivereth them."—Psalm 34:7.

**I. Herod's Purpose (vv. 1-5).** This Herod was the grandson of Herod the Great who was on the throne when Jesus was born, and he was known as Herod Agrippa I. He was anxious to be esteemed a devout Jew, and was just the kind of man to be aroused by the Jews to the perpetration of crimes upon the Christians. He was a combination of cunning politician and religious zealot. James, whom he had beheaded, was one of the sons of Zebedee spoken of in the Gospels (Matt. 4:21), and doubtless had been very active in the church at Jerusalem. It proved a popular move on Herod's part, and hence his apprehension of Peter as well. Sixteen soldiers, "four quaternions" was the customary size of the guard for such prisoners. The prisoner was chained by his wrists to two of them in the inner prison, while two kept guard outside. These four were changed four times through the day and night. "After Easter" should be rendered "after the Passover," the close of the feast of unleavened bread, a period of a week.

The church at that time was held in private houses, and doubtless there were many "neighborhood prayer meetings" supplicating the throne of grace for Peter at the same time. Note the expression, "prayer was made without ceasing."

**II. Peter's Deliverance (vv. 6-12).** "The same night" (v. 6), shows how long their faith was tried. "Peter was sleeping," shows what perfect peace must have been abiding in his heart nevertheless. The presence of the inner and outer guards shows that what followed was altogether supernatural.

Note the different steps taken for his deliverance all of which were unknown to the guards. An angel "stood by," not "came upon" him; a light shined in the cell; Peter was smitten, awakened, addressed and released from his chains. He dressed himself, even to his sandals and outer garment, and went out of the cell, passing the second, or outer, as well as the inner guard. He passed through the iron gate into the street and along one

block probably, as we would say, and then his angelic ministrant left him (vv. 7-10).

It was not till now that Peter realized the situation (v. 11), when, gathering himself together, he concluded to go to one of the neighborhood prayer meetings (v. 12). Note that he had supernatural aid only so far as it was necessary, and as soon as his own powers were able to direct him he was expected to use them. Note also the subjective features of the narrative, such as "when Peter was come to himself," indicating, as another says, that the account must have been derived from himself.

**III. The Church's Surprise (vv. 13-17).** We are not surprised at Rhoda's rather natural action (v. 14), and perhaps we ought to say the same about the unbelief of the others (vv. 15, 16), for would not some of us have acted in the same way? Prayer is constantly being answered for us, and yet we never lose the sense of the wonder of it. Peter's warning to be quiet (v. 17), and the caution they had observed in admitting him, point to the danger surrounding the disciples at this time on account of Herod's murderous zeal (Cf. 8:3). The "James" Peter speaks of must have been either the son of Alpheus, or he who was known as the Lord's brother, probably the latter, who had become prominent in the church at Jerusalem (Cf. Gal. 1:19 and 2:9). The fact that Peter had to go away into "another place," evidently for safety, should be noted as indicating a different state of affairs from that of his earlier imprisonment when, after deliverance, he could boldly speak to the people (v. 25). The latter were on the side of the apostles then, but under the influence of their leaders had undergone a change of mind.

**IV. The Soldiers' Surprise (vv. 18, 19).** We may believe there was "no small stir" among them when they discovered their loss, not only because of the wonder as to how it could have taken place, but the certainty that it meant death to them (v. 19).

The historical note concerning Herod with which the lesson closes, gives occasion to say that under the favor of the emperor of Rome, his domain covered a wide territory. The tetrarchies of the former Herod, as well as those of Philip and Lysanias (Luke 3:1) had all been given him, so that he, as king, and not a Roman governor, was in power at Caesarea.

### Supplemental Suggestions

1. This lesson impresses us with the great truth that in carrying out His purpose of redemption in the earth, God can not be withheld by the puny efforts of man or the powers of darkness. This is perfectly consistent with the fact that He permitted the death of one of His servants, James, while preserving the life of Peter.

2. It also impresses us with the truth of an unseen world all about us, peopled with intelligences of other and greater powers than our own, and who are able to succor us in time of need. It does not please God to reveal angelic beings to us at the present time, but that is not to say that the golden text has no application to us. See also Hebrews 1:13, 14. We should be on our guard however, against being led astray from curiosity or other reasons, to seek intercourse with the unseen. Such eagerness of human beings makes them the prey of evil spirits.

3. It impresses us with the practicality of prayer. This is the way to bring down blessings from heaven for our life on earth. There can be no doubt that the record of the prayer in this instance is intended to associate it in our minds with the result achieved. The way to obtain the right kind of angelic ministration is to put our case directly in God's hands.

### May 7

#### Events at Antioch, or the Gentile Headquarters of the Church

**Acts 11:19-30; 12:25-13:12**

**Golden Text.**—"Go ye therefore, and make disciples of all the nations."—Matthew 28:19.

This lesson carries us back to the close of chapter 7 and the martyrdom of Stephen. The beginning of chapter 8 narrates the persecution that arose against the church in Jerusalem at that time, scattering them abroad, and explaining Philip's work at Samaria. The historian then digressed to speak of Philip's work with the Ethiopian, Saul's conversion, and that of Cornelius which marked the opening of the door of the gospel to the Gentiles, but he now returns to the persecution.

It seems that some of the disciples then scattered abroad went much further north than Samaria, even to Phenicia and Antioch in Syria preaching the gospel to the Grecians (probably Gentiles). Great blessing accompanied their efforts (11:19-21), and as subsequent events show, the last-named city became the headquarters of the Gentile portion of the church, in the sense that Paul and his laborers made it the base of their missionary operations.

**I. The Establishment of the Church at Antioch, (11:22-26).** As we have seen, its beginnings are traced to the disciples who came up from Jerusalem as the result of the persecution (vv. 19, 20). News of their success reaches the apostles at Jerusalem, who commission Barnabas to journey to Antioch and examine and report on the work (v. 22). This Barnabas we came to know previously (4:32-37). The effect upon him of what he saw in Antioch is indicated in verse 23. However, the work continued so to grow that a helper be-

came necessary, hence Barnabas seeks out his former friend Saul, and brings him to Antioch (v. 26). For the earlier relations of Barnabas and Saul recall 9:26-28.

It is evident from verse 26, that there was a great and thriving work in Antioch. But be sure to impress your class with its supernatural nature throughout: (a) its origin, "preaching the word," "preaching the Lord Jesus" (vv. 19, 20); (b) its explanation, "the hand of the Lord was with them" (v. 21); (c) its result, "them that believed turned to the Lord" (v. 21); (d) its character, an exhibition of the "grace of God" (v. 23); (e) its obligation, "with purpose of heart" to "cleave unto the Lord" (v. 23); (f) its human instrumentality, "a good man, full of the Holy Ghost and of faith" (v. 24).

It is generally thought that the name "Christian" was first given to the disciples here by the heathen, and in ridicule; but whether or not, it soon became a name in which to glory (1 Pet. 4:16).

**II. The Benevolent Mission to Jerusalem (11:27-30; 12:25).** It is hard to classify the "prophets" here spoken of, although there are several references to them in the New Testament (See Acts 13:1; 15:32; 1 Cor. 12:28; Eph. 4:11). The great famine here foretold is mentioned by Josephus and other secular historians. Its date was 45 A. D., and it was one of several famines which afflicted various parts of the Roman empire during the reign of Claudius. The church at Jerusalem had many poor in it from the beginning, if we may judge by Acts 4:35 and 6:1; but it would be specially impoverished now since the persecution must have driven away those who were better off, and hence better able to support themselves in other places. The kindness of the church towards the poor is thus one of the marked features of its early history. The world will take care of its own at such crises as history abundantly proves, but upon Christians lies especially the ministry to the saints and the household of faith (Heb. 6:10; Gal. 6:10). Impress your class with the importance and dignity associated with this benevolence, in the fact that it was sent to "the elders by the hand of Barnabas and Saul."

**III. The Rise of the Missionary Spirit in Antioch (13:1-8).** The names and localities represented by the men here mentioned, have been spoken of as "in some sort typical of 'all the world' in which the gospel was now to go." Simeon's secondary name, "Niger" which means black, may have been given him because of his dark complexion. Lucius represented North Africa; Barnabas, Cyprus; Saul, Cilicia. Manaen was a connection of the Idumean house of Herod.

These "ministered to the Lord." How? Just by "fasting and prayer," as the context shows.

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What a new idea of these spiritual exercises is conveyed by that expression! We commonly think of ministering to, or at least for, ourselves thereby; but to minister to Him is so exalting! Of course the "fasting and prayer," had reference to His service and the revelation of His will concerning it; that is what made it ministering to Him.

"The Holy Ghost said." What a word is that! O, to hear His voice directing us! If we were seeking His will and service more singly would we not hear it oftener? Doubtless it was heard this time through some of the prophets, but there was no doubt it was heard.

And how definite it was! Saul and Barnabas were wanted and for a certain work. What courage, and strength, and happiness must have come with such a call! The church did not call them, God called them, but the church recognized it and formally dedicated them to the work. This is always the true order of procedure,—happy the church and happy the workers who act upon it.

**IV. The First Journey of the New Missionaries (vv. 4-12).** Do not neglect the map here. Cyprus may have been first chosen because of Barnabas' home there. Just what service John Mark rendered as "minister" is not known. "Elymas" means "wise," a self-assumed title evidently. Why Saul changed his name to "Paul" which means "little," is not known, but it was what other Jews were in the habit of doing when they went into foreign lands. That is, they gave themselves names of some significance among those with whom they were about to mingle. Perhaps Paul called himself "little" in harmony with his humble appreciation of himself as "the least of the apostles" (1 Cor. 15:9).

The judgment he called down on the wicked sorcerer was evidently inspired by the Holy Ghost.

It is not said that the deputy, or pro-consul, was baptized and so came out as a pronounced Christian and member of the church, but that is assumed.

## Practical and Doctrinal Applications of the Lessons

By Robert M. Russell

April 16

Peter and Cornelius

Acts 10: 1-48

1. In personnel, movement, and dramatic incidents, the tenth chapter of the Acts is one of the most thrilling of the sacred record. We see a praying soldier and the answering angel; a superior Jew first going so far as to lodge with a tanner, and then carrying a message of grace to a Gentile. We see hurried journeys to and from Cesarea to Joppa, and at last a Gentile household rejoicing in Christ and anointed by His Spirit for service. We need to read the chapter over and over again until each feature becomes real and until we are conscious that all this belongs to our day—the day of grace. Well has it been said, "complete unbelief will prevail when we have put God out of the past as much as we have put Him out of the present; while complete faith will be attained when we bring God into the present as fully as we profess to believe Him to have been in the past."

2. Observe the varied and various divine movements necessary for bringing the gospel to the waiting Gentiles. There is a praying man and the answering angel messenger of God in Cesarea, and in Joppa a praying apostle and a heavenly vision suited to remove prejudice. Then come hurried journeys, earnest questions and gospel answers resulting in a saved and rejoicing household, and the opening of the door of life to the Gentiles. Verily it is

thus God always works. Even so small a thing as a flower needs the far flung rays of the sun, the baptism of the rain, and the ministry of wind that have kissed the icebergs of the north and whispered amid southern pines. God is wide in his working.

3. Cornelius sent trusted messengers to Peter, two of his household servants and a devout soldier. All seem to have been in sympathy with the aim of the centurion to learn heavenly truth. It is important to send the right kind of messengers on important business. Sometimes the soldier is needed. Jesus Christ permits armor for defense in this day of grace. Contrasting the early days of His ministry and their kingdom announcements with conditions that would prevail after His rejection by the Jews and during the period of the postponed kingdom Jesus said, "But now he that hath a purse let him take it and likewise a wallet; and he that hath no sword let him sell his cloak and buy one." The conditions of the present age accord with the Master's outlook so that occasion may require the lessening of the furniture of comfort for the armaments of defense.

4. Peter had company on his way to Cesarea: "Certain of the brethren from Joppa accompanied him." God's work cannot be done by the solitary messenger. It is not enough that the preacher go forth on the journey of sacrifice and announcement. The members of his church need to be with him in the path of service.

5. Cornelius in describing his assembled family circle gave a picture of the ideal congregation: "We are all here present in the sight of God, to hear all things that have been commanded thee of the Lord." (1) It was a unanimous and devout assembly. (2) All were eager for the message of truth. (3) They wished the full message—all that God had commanded. The record follows, "and Peter opened his mouth." It must have been easy to do so with such an audience.

6. Peter did not begin his discourse with hunting for a text but took advantage of an occasion and presented Christ as Saviour. To do so required an ample use of truth centering in Christ.

7. Cornelius and his family were received into the church by the Holy Spirit before they had time "to meet the session" and receive baptism. Union with Christ through the indwelling Spirit makes the believer a part of Christ's spiritual body, that spiritual organism which is the real church. Baptism as a confessional ordinance was a necessary recognition of the cleansing power of Christ and the proclamation of union with believers in the outward organization also termed the church.

April 23

### The Gospel of Resurrection I Cor. 15: 1-28

"The gospel which I preached unto you," (v. 1). There is but one gospel, the gospel of a crucified, risen and exalted Saviour. Christ stands forth in the gospel in seven-fold way: 1. He is the incarnate Christ; 2. The crucified Christ; 3. The risen Christ; 4. The ascended Christ; 5. The interceding Christ; 6. The indwelling Christ; 7. The coming and reigning Christ. The Bible is clear in its testimony to this seven-fold character of the Redeemer. He who proclaims all "the truth as it is in Jesus" has a gospel of grace and a gospel of the kingdom.

"Christ died for our sins according to the Scriptures;" (v. 3). The life of Jesus Christ was programed in prophecy. He was "the lamb slain from the foundation of the world." Sin caused the death of Jesus Christ. On the human side his death was murder. On the divine side it was sacrifice. It is the irreversible law of the universe that sin can only be forgiven as it is borne by the one against whom it has been committed. The deity of Christ is essential to His Saviourhood. Nothing but divine sacrifice can effectively deal with sin. In both the death and life of Christ the world beheld the righteousness of God. Locally at Jerusalem and in point of time nineteen hundred years ago, Jesus revealed the Father as a righteous yet sin-bearing God.

"He was buried . . . He hath been

raised on the third day according to the Scriptures," (v. 4). Every detail of our Lord's last passion was foretold in prophecy. The fifty-third chapter of Isaiah is so manifestly a picture of the suffering Christ that it is never read by the Jews in their synagogue worship. Since every detail of prophecy came true as to the death of our Lord, why may we not look for every detail of prophecy to be fulfilled concerning His coming and kingdom glory? The prophecy of His resurrection came true. Why not meet the promise of His coming with a large faith and hope?

"He appeared to Cephas; then to the twelve;" (v. 5). The return of the dead man to life would be capable of verification. If a man whom we had followed to the tomb three days ago and seen lowered into a grave, should suddenly appear at a dinner party or a reception, we could test his identity. If he remained around for forty days, appearing under all manner of circumstances, we would know definitely whether his return were real. The appearances of Jesus were so numerous and of such character as to afford absolute proof of His resurrection. That He died was made sure by the spear thrust of the Roman soldier. That He was securely buried was rendered certain by Caesar's seal and the Roman guard. The broken seal of Caesar, becomes the unbreakable seal of the reality of Christ's resurrection. It is the best proven fact of history. All laws of testimony verify it. The nature of the fact; the number and character of the witnesses; the results of the resurrection in gloom changed to gladness, fear to faith, and despair to deeds of proclamation, all proclaim the resurrection of Jesus a reality.

"Then He appeared to above five hundred brethren at once," (v. 6). Testimony is strengthened by the number of witnesses. Were all the hundreds that saw Him in the Galilee meeting deceived? Had all eaten of the same indigestible food in such manner as to have the same delusive dream?

"How say some among you that there is no resurrection of the dead?" (v. 12). Yea, verily, how can they say it? "Is it any more wonderful that we should live again than we have lived at all?" If God has arranged that the physical power termed the soul should be clothed upon with a physical organism fairly well suited to activity and expression, why should we doubt that the redeemed spirit may be clothed upon "with our house which is from heaven."

"If Christ has not been raised then is our preaching vain, your faith is also vain." (v. 14). Take away the reality of the resurrection and you remove the foundation of all Christian faith. The resurrection was the supreme seal of our Lord's mission as Saviour.

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If He did not triumph over death, the last great enemy is not vanquished. No wizard voices and supposed revelations from departed friends will take the place of the risen Christ as proof of immortality.

**"But now hath Christ been raised from the dead, the firstfruits of them that are asleep."** (v. 20). The firstfruits of the Jewish harvest when presented to God stood as the pledge that the whole harvest would be gathered, and as a sample of what the harvest would be. Christ's resurrection is the assurance of our own. His glorified body is a sample of what ours shall be.

**"But someone will say, How are the dead raised? and with what manner of body do they come?"** (v. 35). "Thou foolish one," please state how the decaying grain of the field is reproduced a hundred fold in the harvest. "God giveth it a body." God has arranged for our present bodies. He will not fail in His provision for the future.

April 30

#### Peter's Delivery from Prison

Acts 12: 1-19

**"Herod the king put forth his hands to afflict certain of the church."** (v. 1). Why must men ever keep interfering with the religious beliefs of their fellow men? Why should it matter in what manner a man stretches his hands toward the sky and utters his prayers to his Maker, so long as his actions do not interfere with "the life, liberty, and pursuit of happiness" in his neighbor? There is no reason, yet some of the most cruel wars of the world have been religious wars. The most appalling crimes have been committed in the name of religion. Herod might have kept busy with civic improvements, but he put forth his hands to vex certain whose religion was different from his own. This is the world's sin, and will continue "until He comes whose right it is" to reign.

**"When he saw that it pleased the Jews,"** (v. 3). There is no measure for the evil that men may do when they are moved by the praise of men rather than the approval of God. There is no measure as to what men may lose when they allow their beliefs to be molded by their desire to secure the good will of men. Jesus once asked "How can you believe, who receive glory one of another, and the glory that cometh from the only God ye seek not?" Superstitions hoary and corrupting hold sway in human life because clear thinkers will not pursue their thought to a finish through fear of men. Men retain religious creeds which they know need revision and make pretense to a belief because they fear the opinions of men. The progress of the gospel is hindered because many a preacher and teacher asks himself before dealing

with any subject, How will this be viewed by the people? Great political and religious systems wrong in a hundred ways, hold sway because men connected with them prefer the advancement that comes through conformity rather than the blessing of God that would come following truth.

**"Peter therefore was kept in the prison: but prayer was made," etc.** (v. 5). Herod's prison was strong, but the saints had a key of which he knew nothing. Prayer was made for Peter, and through it deliverance came.

**"Peter was sleeping between two soldiers, bound with two chains."** (v. 6). How could Peter be sleeping calmly when his date of execution was approaching? Peter's faith brought to him a divine environment. To the worldly observer he was sleeping between two soldiers with chains upon him binding him to each. Through faith Peter was resting in the arms of God and felt only the arm clasp of the Almighty.

**"And behold an angel of the Lord stood by him, and a light shined in the cell."** (v. 7). God's angels come in God's good time and minister according to His will. They seem to have been more active in the olden days than now, certainly more in evidence; but the angels are not dead; their ministry is not ended. Light will shine upon a dark earth, and the angels of God will gather out of His kingdom all things that cause stumbling, and them that do iniquity.

**"He came to the house of Mary the mother of John," etc.** (v. 12). When the angel left, Peter went to his friends. The angel stayed while he was needed. God seldom does for us what we can do for ourselves. A good substitute for angel companionship is that of true earthly friends.

**"But Peter continued knocking."** (v. 16). Peter was kept waiting because his friends were surprised at the answers to their prayers. For weeks they had been beseeching God that He would save Peter and when He did they could not believe it. Has it not ever been so? What church prays for a revival with the absolute assurance that God will send reviving power? Do not most stand in surprise when the answer comes?

May 7

#### The Missionaries of Antioch

Acts 11: 19-30

**"Preaching the word to none but unto the Jews only."** (v. 19). God loved the whole world and planned for world redemption. Jesus told the apostles that their mission was to all nations "beginning at Jerusalem." However, it is hard for the mind of man to fit itself to the mind of God. The disciples planned to save the Jews only. It took persecution to scatter them for their work.

Many would live narrow lives if God did not widen these through suffering.

**"Spake unto the Greeks also, preaching the Lord Jesus."** (v. 20). Travel broadens the sympathies of men. People who live in one place learn to measure everything by local proportions. The Jews who had lived in Cyprus and Cyrene had broader views than those who lived at Jerusalem, and perceived that Greeks needed salvation and cherished the thought that possibly the Lord loved Greeks as well as Jews. A great light has come to the soul when it is realized that all men are alike in the great love of God.

**"And the hand of the Lord was with them."** (v. 21). Christian work is simply allowing God to do his work through us. Hudson Taylor tells of his progress in prayer. First, he used to say, "Lord, help me to do my work." Later, he learned to say, "Help me to do Thy work." This was better, but he prayed truly when he later said, "Lord, do Thy work through me."

**"A great number that believed turned unto the Lord."** (v. 21). That is the description of real Christian work. When the hand of the Lord is doing things the work should be great. A great number should find Christ through gospel preaching. "Turning unto the Lord" is the best description of conversion. There is too much tendency to put the church where Christ ought to be in human thought, and to talk of "joining the church." It is right that believers should join themselves to other believers in the organization for effort called the church. But the real believer joins the Lord and is thus made a member of the real church which is His body. Union with the divine organism should be accompanied

always by union with an earthly organization.

**"The report concerning them came to the ears of the church . . . and they sent forth,"** etc. (v. 22). Good news stimulates to activity. When the church in Jerusalem heard of the work in Antioch they sent reinforcement. He who works with God works not only in his own field but wheresoever the good tidings go.

**"He exhorted them all that with full purpose of heart they would cleave unto the Lord."** (v. 23). Nothing but a full purpose will secure success in Christian living. Nothing but cleaving unto the Lord will maintain vital earnestness. Cleaving to the church organization will not produce fullest piety. Somebody in the church is likely to misbehave and so cool our ardor. Jesus is always the same loving Saviour. Cleaving to the Lord we shall cleave to the church, and will not forsake the assembling of ourselves together.

**"And it came to pass that even for a whole year they were gathered together with the church,"** (v. 26). Think of it, a gospel mission with meetings held steadily for a whole year. Generally we say we want God to do something special for three weeks or perhaps a whole month. God is willing to work a whole year in a place if He can only get men and women who will work with Him. Revivals do not cease because God is weary but because men are. Too often in our prayers we invite the Holy Spirit to come to us "for a week or ten days," or "for a month." God is waiting for a church, that will ask Him to come and abide and for Christian workers who will share His ambitions and not cease effort until the last unsaved man is reached with the gospel.

## Sunday-School Problems

By E. O. Sellers

(Continued from March Issue.)

**4. Questions.** From infancy's "What?" through the passionate "Why?" of adolescence, to the profound "How?" of maturity, human beings are always asking questions. We learn by asking questions. If curiosity is under moral control, it leads to wisdom, otherwise it leads to shallowness and selfishness. Questions arouse curiosity and incite interest when asked about self, others, things, animals, travel, etc. Interest is followed by attention, then memory, reason and knowledge. Care should be taken lest questions be too long and involved. There must be an orderly sequence, close and natural association, of each new idea with those already in the pupil's mind. Questions cause

mental activity, sometimes termed "mental appetite," which leads the pupil to discover for himself the relations of truth to life, and of cause to effect. If the teacher fails here he lacks the quality of a true teacher. The so-called "Socratic Method" of asking questions was (a) To make men aware of their ignorance. (b) To arouse within men a desire to know and search for the truth. (c) To lead men to the right solution of their problems. This method was in reality a conversation where the teacher skillfully led his pupils by a suggestive use of questions. Our questions ought to make pupils eager to say, "May I ask a question?"

Questions are of various kinds: Introductory, such as recall previous ideas and arouse interest; suggestive, those which contain some

phrase or elliptical part of categori a direct which t terial as facts; a designed sion and to fresh his kno Wher and entiicular awake. it is as Too ma teacher pupil's The shou He elici thus ait ods, br used qu edge, t silence replies consider of the Peter a has bee cal exa 5. E the wo gne

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phrase or idea which directs a line of thought; elliptical, those in which the teacher states a part of the answer and the pupils complete it; categorical, or those which can be answered by a direct "yes" or "no." Recitation questions which test the pupil's knowledge of the material assigned for study bring out the essential facts; and test or examination questions are designed to ascertain the pupil's comprehension and mastery of the subject. These help to freshen the pupil's mind and to systematize his knowledge as a whole.

When asking questions we need to be brisk and enthusiastic. Frequently designate a particular pupil to answer, thus keeping interest awake. Seldom repeat an incorrect answer, for it is as easy to recall a wrong as a right answer. Too many answers in chorus will not allow the teacher the means of knowing the individual pupil's knowledge.

The Sunday-school teacher, of all others, should study the Master's use of questions. He elicited many enquiries from His hearers, thus aiding them in answering their own questions. He was infinitely skillful in His methods, bringing this high art to perfection. He used questions to arouse interest, to test knowledge, to provoke thought, to expose error, to silence opposition and to induce decision. His replies to questions are also worthy of special consideration. For example, His catechizing of the rich young ruler. Jesus' examination of Peter at the lakeside after His resurrection has been termed "the most exhaustive theological examination on record."

**5. Evangelism.** The Sunday-schools of the world, both as a field and a force, offer the greatest opportunity for evangelism to

be found anywhere. More than ninety-five per cent of professed Christians made public their decision to live the Christian life before reaching the age of twenty, and the chances are a hundred to one against any such decision after a man reaches the age of thirty. Careful estimates show that from 85 to 90 per cent of the members of the churches came into that relationship through the agency of the Sunday-school. Were we to take away from the church this stream of additions, humanly speaking, the church would cease to exist in a trifle more than a single generation. Great evangelistic campaigns arrest the attention of the public, but the continuous results being achieved in the Sunday-school field outnumber the combined results of all of these more spectacular efforts. Many evangelists gather their greatest number of converts from among those who attend the Sunday-school. An evangelist often comes into a community and reaps the result of much patient sowing and cultivation on the part of those engaged in the work of the Sunday-school.

It is the testimony of rescue mission workers in our great centers of population that of those whom they reach and reclaim, almost without exception, they are men and women who attended Sunday-school in their childhood and early youth. With such facts facing us, with the Sunday-school as the only professed agency for religious education, we ought to realize the necessity of endeavoring to reach the "last man or woman, boy or girl for the Sunday-school." The Easter season of the year is one which lends itself peculiarly to such efforts.

## "The Unknown God"---A Thought for Good Friday

Rev. Ralph V. Gilbert

Beneath the zephyrous shade of Indian palm,  
Where spicy odors hover as a dream,  
The lowly Hindu seeks the great Unseen,  
And strives to ease his heart with mystic balm.

The lordly Brahmin, just and priestly wise,  
Within the massive walls of Siva's shrine,  
With fragrant incense seeks a god divine,  
Yet knows himself a beggar in disguise.

Amongst the reeds that fringe the hoary Nile,  
The Hamite fisher bows himself in prayer;  
And gazing at some stony, sculptured stare,  
He seems to see beloved Osiris smile.

Within the friezèd nave of Ammon's fane.  
The chanting priest burns incense and pours  
wine;  
The great world sleeps, aloft the bright stars  
shine;  
But his unquenched desires still remain.

The furrowed brow of Grecia's learned sage,  
So far removed from slaves that till the sod,  
Rears yet an altar to the Unknown God,  
Filled with a thirst no wisdom can assuage.

Within the Coliseum's bloody hold,  
Upon the rack or at the burning stake,  
There came a peace, and joy no pain could  
shake;  
The torture ceased, the martyr-fires grew cold.

That which the earth's most wise have longed  
to see,  
Which earth's despised have wept for and  
have yearned,  
When the red flame of grief and sorrow  
burned,  
Streams down in radiance from Golgotha's  
tree.

## For Sermon and Scrap Book

### GLORYING IN THE CROSS

"But God forbid that I should glory, save in the cross of our Lord Jesus Christ"—Gal. 6:14.

By the Cross Paul meant the doctrine of Christ crucified; or, the fact was that Christ had died for man's salvation. That fact was the great theme of Paul's teaching.

What some were ashamed of, Paul glorified in. Many were ashamed of the Cross, and treated the doctrine of Christ crucified either as a stumbling block or as foolishness, but Paul made it the theme of his glorying.

The same reasons which led Paul to glory in the Cross of Christ ought to influence us, and will influence us, if we intelligently and heartily believe the gospel.

Taking the Cross as a synonym for all that is meant by the doctrine of redemption by the death of Christ, we have good reasons for saying with Paul, "God forbid that I should glory," etc.

We may glory in the Cross—

1. Because through the Cross was given the clearest revelation of God's love to sinful man.
2. Because of the purity, dignity and glory of Him who suffered.
3. Because on the Cross an atonement was made for man's sin.
4. Because of the manifold blessings which result from the death of Christ.
5. Because the Cross has redounded, and will continue to redound, to God's glory.

Let those who love Christ learn to glory in His Cross. His death supplies the chief cause for rejoicing.

Let the penitent soul trust alone in Christ and His Cross.—J. Charlesworth.

### LENTEN MEDITATIONS

Devout contemplation of the sufferings of our Lord forms a most profitable daily exercise during the season of Lent.

1. Because the Sufferings of Christ Reveal to Us the Great Riches of God's Grace.
2. Because the Memory of Christ's Sufferings is the Highest Motive to a Life of Self-Denial.

God has looked upon the souls of men as of such value that he has not spared His only-begotten Son for our salvation. How, then, can we have so little respect for ourselves as to nullify by our evil lives such grace and love? The severe persecutions endured by the followers of Christ in the first ages. . . .

And what was their inspiration? "The love of Christ constraineth us." If Christ shunned no suffering in life, and did not avoid even the bitterness of death to purchase us as His property, should we not be willing to submit in the power of the Cross, to endure anything that we may continue His? In our day the temptations of the Christian are of another kind, but they are not the less dangerous perhaps they are even more dangerous. Subtle temptations threaten to withdraw our hearts from God. Mammon, the praise of men, etc. What can save us but our crucified Saviour?

3. Because the Inspiration of Christ's Cross Alone Will Teach Us to Overcome All the Sufferings of This Life (Heb. 12:3).

If it distresses you to be poor, behold your Saviour, who had not where, etc. If it irks you to be obscure and unknown, think of Him who, possessed of all the riches of creation, was spoken of as "the carpenter's son," and was known only as a Galilean peasant to the great ones of the land. Yet God was His Father and thine. Does it deeply pain and grieve that the truth is despised and neglected? Behold, then, in such moments the Truth Himself nailed to the Cross. If your heart is full of sadness because the hand of the Almighty seems to be heavily on you, think then of Him who said, "My God, my God, why," etc. Let Christ crucified be your contemplation. "Behold, the Lamb of God." That the Lord desires from us nothing more than He Himself has suffered may be seen from 1 Peter 2:21; Matthew 10:24; Philippians 3:17; 2 Thessalonians 3:9.

Conclusion.—The bitter sufferings of our Saviour, by which He was "reconciling the world unto himself," originated in His love to us, and from His sufferings arise our love to Him. "We love him because," etc.—"The Preacher's Magazine."

### CHRISTIAN GRAMMAR

The Bishop of Cambridge once gave his pupils a little talk on Christian grammar. He said: "We have learned to say, 'First person, I; second person, thou; third person, he.' But that is wrong—so wrong, indeed, that to put it right one has to turn it quite upside down. The Christian's grammar is, 'First person, He; second person, thou; third person, I' and 'He' means God, the First Person in the first place. And 'thou' means my fellow man. And 'I, myself, comes last.'

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**AN EASTER SERMON OUTLINE**

Rom. 6:5; "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."

Easter follows Good Friday as day follows night:

"It's Easter time, O fair the morn!  
The night has passed like a very dream,  
And victory crowneth the day new born,  
For death is vanquished and life's supreme."

1. **Risen with Christ** means separation from the world. Jesus left the tomb never to return. He left everything behind, not as Lazarus. See Eph. 2:4-7.

2. **Risen with Christ** means "Consecrated to Him." In the Revised Version instead of the word "planted" as in the Authorized Version, we have the word "united." There must not only be separation from the world, as indicated by leaving the tomb, but union with Christ as risen Lord.

3. **Risen with Christ** means freedom. While in the tomb there was bondage, limitation, etc. After the resurrection the laws of gravitation did not affect Jesus. The Christian has freedom, like the colonists of America, who were free from the time they responded to Patrick Henry's words: "Give me liberty or give me death."

J. H. R.

**THE FIRST EASTER SERMON**

Mary Magdalene preached the first Easter sermon, and this was her text: "I have seen the Lord." That was not only an appropriate text, but also a central and substantial one, because it enabled the preacher to speak from personal experience and observation, and that concerning the very event on which the hope of the world hinged. But for the fact that she had seen the Lord, there would have been no Easter, and her sermon would have been a funeral discourse; that is to say, but for the fact of the resurrection and the appearance of the Lord to her, she would have spoken of His death and burial. But in lieu of death there was life, and instead of a dead teacher there was the living Christ. That made a world of difference—an eternity of difference, in fact. This first Easter sermon was preached on the first day of the week, and by one who was first at the tomb with the "other Mary." These first things come first in the development of the Easter story, which grows in interest and power as the years go by. The point of this first Easter sermon, the pith of Mary Magdalene's preaching, so far as we are now concerned, is to be found in the spiritual translation of the text. Have we seen the Lord? Has He called our names, and have we responded, "Master"? Has

He presented to us His hands and His side, and were we glad when we saw Him? Yea, us hath He quickened, who were dead in trespasses and in sins, and hath raised us up together. "We have seen the Lord."— "Herald and Presbyter."

**A RESURRECTION LIKENESS**

There is a very strange plant brought from the Orient, one of whose several names is "resurrection plant." When first placed in the hand it is perfectly dry, and apparently entirely dead. So utterly gone is the life, that it has crumpled up into an ugly-looking ball. All it needs, however, is water. Let it be placed in a plate of cold water, and, within ten minutes, a change will begin to be observed; a tinge of green will steadily spread itself over all the little leaves; these will gradually open out and spread themselves in all directions until, in an hour or two, and certainly within a few hours, the plant lies open flat and wide, green and beautiful. Removed from the water it again quickly dries; but, even after a lapse of years, it may be quickly revived in the same way. "If we be planted, . . . we shall be in the likeness of his resurrection."— "Homiletic Review."

**BIBLE TEACHING CONCERNING PHYSICAL DEATH**

(1) Physical death is a consequence of sin (Gen. 3:19), and the universality of death proves the universality of sin (Rom. 5:12-14). (2) Physical death affects the body only, and is neither cessation of life nor of consciousness (Hab. 2:5; Luke 16:23; Rev. 6:9, 10). (3) All physical death ends in the resurrection of the body. See Job 19:25; 1 Cor. 15:52. (4) Because physical death is a consequence of sin, it is not inevitable to the redeemed (Gen. 5:24; 1 Cor. 15:51, 52; 1 Thess. 4:15-17). (5) Physical death has for the believer a peculiar qualification. It is called "sleep," because his body may be "awakened" at any moment (Phil. 3:20, 21; 1 Thess. 4:14-18). (6) The soul and spirit live, independently of the death of the body, which is described as a "tabernacle" (tent), in which the "I" dwells, and which may be put off (2 Cor. 5:1-8; cf. 1 Cor. 15:42-44; 2 Pet. 1:13-15). (7) At the believer's death he is "clothed upon" with a "house from heaven" pending the resurrection of the "earthly house," and is at once "with the Lord" (2 Cor. 5:1-8; Phil. 1:23; Luke 23:43).— "Scofield Reference Bible."

It is not the measure of our faith, but the sincerity of our faith which is the great question. If we believe on Him at all, we shall not be ashamed.—Spurgeon.

### A SACRAMENTAL MEDITATION

"For Christ our passover hath been sacrificed for us."—1 Cor. 5:7.

In observing the Lord's Supper, believers are engaged in either the most wise or the most foolish of ceremonies. If Christianity is factual and the gospel an historic revelation, then the communion service is a great historic and prophetic emblem.

The observance of the Lord's Supper proclaims the factual nature of the gospel. These constitute a dotted line of history leading back to the upper room where Jesus kept His last passover with the disciples. Here this dotted line of historical facts connects with another, the line of passovers leading back to the dark night of Israel's deliverance. Here the line of history connects with the road leading from Egypt to Canaan over which Jacob and his children traveled. In Canaan the road of Jacob connects with the caravan pathway of Abraham from Ur of the Chaldeans. All is factual. Christianity, while it raises our hopes to the skies, has its pathway on the ground.

The meaning of the Passover is repeated in the Lord's Supper. The Lord's Supper has a fourfold meaning for the believer:

1. It means, Separation unto Christ. Separation unto God was the meaning of Abraham's call and Israel's life, and is the meaning of the believer's fellowship with Christ.
2. It means, Safety in Christ. To be behind the blood was the condition of Israel's safety on the Passover night. God passed over the blood-marked home, or stood between it and the destroying power. There is safety for the believer in Christ.
3. It means, Sustenance through Christ. The flesh of the paschal lamb furnished the food for the pilgrimage to liberty and the land of promise. Christ Himself is the food of the soul, the source of nurture and strength for the believer in His journey to the promised land of eternal blessedness.
4. It means, Service for Christ. Israel was to be a witnessing nation and by her life to reflect the moral holiness of God. Believers are witnesses for Christ. Life is to be a holy service in which we can say: "For me to live is Christ."
5. It means, Sovereignty with Christ. Israel was chosen to be a royal nation, to hold leadership in the world. Her royalty has been postponed by her unbelief. Believers have been chosen to reign with Christ. They will share His

glory and power during the kingdom days of earth, and will be with Him when the judgment of the great white throne is set for the judgment of fallen angels and the unbelieving dead.

Conclusion: Faith and hope should join hands with love in the celebration of the New Testament Passover.

R. M. R.

### ARGUMENT AND SYMPATHY

A worthy deacon of a church was much concerned about the soul of an infidel blacksmith who lived not far from his house. A good Christian man, he was yet unskilled in dealing with infidelity, so he determined like a wise man to equip himself for the work.

He began by reading Tom Paine's works; then he studied Bradlaugh; and finally he looked up Ingersoll. At last the day came when he felt himself equipped.

He went down to the forge, and there was the blacksmith. After a few words of introduction, he said: "I hear you are an infidel." "Yes, I am an infidel, and I should like to see the man who could beat me!" "Well," said the deacon, "I think I can."

The controversy began, and it was not long before the deacon was hopelessly beaten. It is not everybody who can argue with an infidel on his own ground! The poor deacon looked at him with a tear on his cheek, and said: "Oh, man, I did so long for your soul!"

He went back home and said to his wife: "Wife, I'm afraid I'm only a bungler, a kind of blot on God's work!" He and his wife knelt down and confessed their sin and shortcoming, and prayed for the blacksmith.

At last, in the evening, the deacon said: "I will go and see the blacksmith again, and let him see that I have no ill-will." When he came near he looked through the casement, and to his amazement saw the blacksmith and his wife kneeling in prayer. It was not difficult to go in. "What is the explanation of this?" he asked.

"Well," said the blacksmith, "it was not your arguments; I knocked them into a cocked hat, did I not? But when you looked at me and said, 'Oh, man, I did so long for your soul,' I said to my wife, 'I never heard anybody say anything like that before, and I have been calling on Jesus Christ to have mercy on me.'"—"London City Mission Magazine."

### THREEFOLD WORK OF CHRIST

Atonement: Past—on the Cross.

Advocacy: Present—before the throne.

Advent: Future—at His coming.

—A. M. Clemence.

Man is all outside to God.—Spurgeon.

## The Gospel in the World

In the New Hebrides islands, twenty-five languages are spoken.

The Presbyterian Home Mission Board is devoting a little less than \$20,000 a year to work in Alaska.

On the hill where our Lord is believed to have been crucified the German officers are said to have set up practice targets.

The new church building of the English Baptist Missionary Society of Bolobo, Congoland, has room for 1,000 worshippers.

A system of characters for the blind in Siam has been worked out, and the first books are being printed.

Of the 75 missionaries of the Presbyterian church working in Japan, 33 have been there over twenty-five years, and 19, over thirty years.

During the past five years the American Board of Foreign Missions has increased its missionary force by 63, having at the present time 656 missionaries.

The Woman's Baptist Foreign Missionary Society has received \$300,000 from the estate of Mrs. John D. Rockefeller. The Home Missionary Society received \$100,000.

Porto Rico has been open to evangelical missions for seventeen years, and now has 523 preaching places with 13,250 members, and 20,300 children in the Sunday-schools.

A. C. Harte writes to the Y. M. C. A. from Europe: "In all the camps there are rooms set aside for prayer. I have not gone to a prayer room or chapel in any camp without finding some one at prayer."

Miss Emily Messenger, a German missionary in British East Africa, who was arrested by the British authorities at the beginning of the war and interned in India, has been granted permission to return to the United States.

The number of unmarried women missionaries now at work in foreign fields is nearly 7000, 2700 of whom are from America, about

the same number from Great Britain, the remainder from the continent of Europe.

The William Carey House in Leicester, England, has been bought and will be restored to its original condition as far as possible, and set apart permanently as a missionary museum and memorial. In Leicester Carey preached, taught school and cobbled.

In the state of Montana there are between 5,000 and 6,000 lumbermen in camps and mills. One Presbyterian missionary is there to give them the gospel, but his visits must be far apart, for his round trip covers a distance of 950 miles.

During the ninety-nine years since the organization of the American Bible Society, this society has received and spent over \$38,000,000. The work is now carried on in five continents and the islands of the sea, the society having 1,400 workers abroad and 600 in America.

In India there are said to be 11,000,000 people in the caste from which so many are turning to Christianity, while the whole community represented numbers 50,000,000. Probably from 500,000 to 1,000,000 are beginning now to turn to Christ.

The Salvationists have opened in Petrograd a home for refugees from Poland. Seven Salvationists are to take part in the relief expedition which the Russian government has organized for the Armenians, which will be financed by the Grand Duchess Tatjanas Fund.

The British and Foreign Bible Society has recently sent a New Testament and Psalter in Spanish to every lighthouse-keeper in the Philippine Islands, where a large number of lighthouses are necessary owing to the danger of navigation among the two thousand islands.

The Church Missionary Society of Great Britain has courageously voted not to retrench their work even on account of the war. However, new missionaries will be more difficult to secure, because many of the prospective candidates have enlisted in the army.

In connection with a fifty days' government exposition recently held in Seoul, Korea, a large gospel tabernacle for Koreans and Japanese was built with large inquiry rooms in the

back. During one week two thousand people signified their desire to become Christians. About forty volunteer workers were on duty twelve hours a day.

The number of Moslem children attending mission schools, both for girls and boys, was largely on the increase before the war. Especially is this true in Turkey, Egypt, Palestine, India and Persia. The number of children in the areas of Islam, wholly untouched by any Christian influences, is not less than 40,000,000.

The American Board has sent three of its missionaries to serve on the relief committee at Tiflis, Russia, near the Turkish border, where the Armenians are taking refuge. They report that 170,000 refugees are in the Caucasus region, and that the need, especially for clothing and blankets, is urgent.

Protestantism, according to Signor Garza Leal, a Y. M. C. A. secretary, is helping to form an educated class and build up the school system of Mexico; especially has it directed its efforts to the lower classes, who need ambition to be prosperous, clean, well-educated, independent, and good; but greatest of all is what it has done for Mexican women.

Freight rates to foreign countries have increased enormously on account of the war, on some articles from 500 to 900 per cent. Missionary societies in East Africa are compelled to pay about three times as much per cubic foot for sending out hospital supplies as they would under ordinary circumstances. The price is now \$1.15 per cubic foot.

A Province-Wide Evangelistic Campaign in the province of Kwong Tung, China, has been planned for eighteen months, beginning with January of this year. Request for prayer is being made to the home churches, that there may first of all be a revival among the Christians there, in preparation for the work among the unreached masses of educated and uneducated heathen all over the province.

The latest statistics published by the American Board for its missions in Asia Minor contain the following figures: 148 stations; 1,310 native workers; 158 churches; 15,531 church members; 60,000 adherents; 450 schools; 25,922 pupils; and for the support of this work \$198,545 contributed by the people of the country. These results were obtained largely from the Armenian race, which is now threatened with extinction.

The Presbyterian Church, U. S. A., has ten mission stations in the Philippines, in the fields assigned to it by the Evangelical Union. Over

two million people live in its territory. Its work is evangelistic, educational and medical, and within fourteen years it has received 14,000 members into its 100 mission churches. It has more than 300 preaching stations, 30 regularly ordained Filipino pastors, and about 100 local evangelists.

The educational work which the American government has built up in the Philippines has brought into being a magnificent body of 9,000 English-speaking teachers of native stock. The fact that these are in touch with Anglo-American ideals and literature, rather than the Spanish, will have an enormous influence in bringing the Philippines into the channel of a reformed type of Christianity.

Dr. Judson C. King of Banza Manteke, Congo, is supposed to have had language study for his chief work this last year, but in addition to that was able during the last six months to give 2,452 treatments. Over sixty natives also received treatment in the little shed that does duty for a hospital, and a medical school has been started to train native helpers that they may go into the district and dispense drugs and sanitary knowledge.

The city of Rostoff on the river Don in Russia has a population of 170,000 people, made up of Russians, Jews, Greeks, Germans, Armenians, Italians and other races. A colporteur from the British and Foreign Bible Society is doing good work in its railway station, which is often crowded with passengers waiting for trains. In one day, when five hundred emigrants on their way to South America from the northern Caucasus were at the station, he sold to them fifty New Testaments.

The American Board reports in a recent bulletin that, of their 163 regular missionaries connected with the Turkish missions, about 70 are out of Turkey, and more are likely to follow. All missionaries have withdrawn from Bardizag, and the mission property, which was entered by robbers and some goods taken, is now in charge of a consular cavass. Adabazar is practically deserted and the school property taken by the government. The station at Van is entirely broken up, with all living members in the United States, and nearly all the mission buildings have been destroyed. The college at Aintab has been closed, but the girls' school is being kept open. Many of the missionaries at the various stations are engaged in relief work. There are in Turkey about 500,000 survivors from the massacres, the majority being women and children generally dependent upon charity. The larger number of these are entirely unable to work, and in many cases the Turkish government prohibits them from working or earning a living.

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## Book Notices

Any book favorably mentioned below may be secured at price named from the Bible Institute Colportage Association, 822 North La Salle Street, Chicago.

**Quiet Talks on John's Gospel**, by S. D. Gordon.

This volume does not attempt an exposition by chapter and verse but rather emphasizes the thought that "Jesus was God on a wooing errand to the earth." The "Wooer" is so presented that He must win the truest devotion from those who accept Him; the wooing shows His appeal to all classes—cultured, ignorant, moral, vile; and to all nations, Jew, Samaritan, Roman, Greek.

256 pages. 4 $\frac{1}{2}$  x 7 $\frac{1}{2}$  inches. Fleming H. Revell Company, New York. 75 cents net.

M. S.

**The Great Step**, by Rev. Maitland Alexander, D. D.

This book was prepared especially for Dr. Alexander's own congregation that those who decided to unite with the church might have a clear apprehension of the importance of the step they were taking, and that those who had been Christians for a longer time might be helped in their preparation for the Lord's Supper. It also contains several prayers and a number of condensed sacramental addresses, as well as questions and answers for a communicants' class. Young pastors would find this book very useful.

79 pages. 4 $\frac{1}{2}$  x 7 $\frac{1}{2}$  inches. George H. Doran Company, New York. 50 cents net. J. M. G.

**In Nature's Haunts With Youthful Minds**, by William A. Bixler.

Mr. Bixler's book is a good introduction to nature study or elementary science. It contains interesting accounts of phenomena which show the beauties and wonders of nature. There is in it much of information, that the boy and girl desire, about the things which they see every day as well as the things they have never seen. This information is given in a way that appeals to the youthful mind. The author does not fail to emphasize the fact that all these wonders of nature have not come by chance, but are the works of an all-wise God, and that above the creation is the Creator. The volume is profusely illustrated and is suitable for boys and girls of the intermediate grades.

191 pages. 9x7 inches. William A. Bixler, Anderson, Ind. Fifty cents. H. M. T.

**The Credentials of the Cross**, by Mark Deck.

Our notice of this volume is timely, in connection with the Good Friday anniversary, for

it carries us directly to the Cross. The book is one of those that apparently none but men can write who have been shut away from Christendom, and have spent their lives for the most part where the distractions of civilization do not reach them. The author is a missionary in the British Solomon Islands. There is a foreword by Albert A. Head, highly commending the volume to those who want to know more about the Cross as the power of God unto salvation.

133 pages. 5x7 inches. Morgan and Scott, Ltd. London, Eng. J. H. R.

**Ecclesiastes**, by Rev. W. J. Erdman, D. D. This is by far the very best study in Ecclesiastes that we have seen. The working desk of every preacher and Bible student should hold this exposition, and Bible readers of every class will be repaid for studying it. It is hoped that this little book will have a wide circulation.

88 pages. 5x7 $\frac{1}{2}$  inches. Bible Institute Colportage Association, 822 North LaSalle St., Chicago, Ill. Paper, 25 cents. Cloth, 50 cents net. B. B. S.

**Behold the Morning**, by C. F. Wimberly, B. A.

The author has given ten years to the careful study of the doctrine of the second advent. He has come to the firm conviction that our Lord's second coming is both imminent and premillennial, a view he sets forth in a strong, virile style. It is a good book, which will repay anyone for reading.

224 pages. 5x7 $\frac{1}{2}$  inches. Fleming H. Revell Co., New York. \$1 net. B. B. S.

**"Hymns of Blessing for the Living Church,"** compiled by Bentley D. Ackley.

Here is a collection of gospel songs and standard church hymns covering a wide range of material. There is an unusual number of the gospel song "classics" that are difficult to find in publications of recent years, e. g., "Jesus Loves Me" (Bradbury), "Victory Thro' Grace" (Sweeney), "When Jesus Comes" (Bliss), and along with these are some of the newer gospel songs; but a pronounced feature of the book is the number of songs that have been tried out and have been found worthy to live.

In the realm of church hymns we find "The Church's One Foundation," "Faith of Our Fathers," "In Heavenly Love Abiding," "A Charge to Keep I Have," and that most re-

markable hymn of Bonar's "I Heard the Voice of Jesus Say," set to Dyke's equally remarkable tune, "Vox Dilecti." There is a section of children's songs, a solo section, a male chorus section, and a division devoted to special chorus selections, responsive readings and a good index.

320 pages. 5½x8¼. Bentley D. Ackley, 1018 Arch St., Philadelphia, price 35 cents; \$25.00 per hundred.

J. B. T.

**"Truly Stories from the Surely Bible," by Margaret Howard.**

The author has selected fifty-two Old Testament stories and reproduced them for children, in the exact language of the Authorized Version, omitting such phrases, and, in several instances, paragraphs, which to the child mind, might break the unity of the story.

The pages are attractively decorated. The paragraphing, punctuation and other markings are the same as in other books of today.

It is interesting to note that while there are fifty-two stories, these fifty-two are concerned directly with only five Bible characters—a good lesson in brevity, to tellers of Bible stories.

The mother who wishes her boy to read or to hear Bible stories, but who is unable to select and arrange the stories herself, finds her problem solved, to a limited extent, in this book.

What is true of Bible stories as a whole, is especially true of these stories—namely, that they create a desire to know more of the Book of Books.

185 pages. 9½x6½ inches. Lothrop, Lee & Shepard Co., Boston. \$1.00 net. E. G. J.

**Gleig's "Wonderful Book Concerning The Most Wonderful Book in the World," by Rev. George Robert Gleig, M. A., with introduction by Rev. Sylvanus Stall, D. D.**

This book was written more than a hundred years ago in defense of the Holy Scriptures and because of that fact it will be immediately ruled out by modern critics of the Bible, as out of date. A reading of even a small portion of it shows that the author not only met the ordinary objections to the inspiration and authority of the Bible of his own day, but he anticipated those of ours. There have been many discoveries since the writing of this book that have materially changed the form of the defense of the Holy Scriptures, yet the defense of the Bible today in spirit, is precisely what it was one hundred years ago, and involves the same great principles.

The body of the book is a condensation of the Bible history with occasional introduction of doctrine and a discussion of controverted points. The style is verbose, the diction is really very fine, but is somewhat stilted and one grows weary in perusing the book. The

book ought to be read notwithstanding the brusqueness and the sententiousness of the literary style of our own day.

711 pages. 5 by 7½ inches, The Vir Publishing Company, Philadelphia, \$1.80, 7/3 net.

J. H. R.

**The Conquering Jew, by John Foster Fraser.**

In endeavoring to establish the proposition in the title, Mr. Fraser shows that the Jew is materialistic, has tremendous will power and is tenacious. Wherever found he excels his Gentile neighbor. He adapts himself to everything and feels at ease anywhere. He has greater length of life, is never a drunkard; frugal, temperate, and a lover of home and children, he thrives beyond all others. He is cautious, and does not amass fortune except by slow accumulation.

The author thinks the present the most momentous moment in the history of the Jew and says that the death of the race is as certain as anything. The nation will be absorbed, and while the Jew will lose his national identity he will live on in the nations that have absorbed him and, as always in his history, he will show that because of the element in those nations that is Jewish, he will properly be said to conquer.

The author is like several authors of recent times who write upon the Jews, apparently utterly ignorant of a God. There is no hint that the Jews, in any sense, are the peculiar people of God and, of course there is ignorance of all the predictions of Scripture upon the Jew, which make their future one of glory as a race, and as a nation with a great central government.

We welcome these books which are written by men who ignore the Bible, as they are silent witnesses to the predictions therein contained. This book, read with the prophecies of the Old Testament in hand will prove beyond a peradventure their exactness.

304 pages. 5½x8 inches. Funk and Wagnalls, New York. \$1.50 net.

J. H. R.

**Job, by Rev. Jasper A. Hoffman.**

This is a small book on a great theme, and was prepared at the earnest request of many who had heard the author give an exposition of the book of Job at Dayton, O. Mr. Hoffman leaves the authorship of the book unsettled, but says that the entire background is historical, and such explanation or embellishment it contains, is in perfect keeping with the narration of history in the form of poetry.

The style is fresh. The entire work is divided into thirteen short chapters, in each of which the paragraphs are short and stand out with clearness.

94 pages, 3x7½ inches. Bethel Publishing Company, Carlisle, O.

J. H. R.

## Notes and Suggestions

### **Y. M. C. A. INTERNATIONAL CONVENTION**

The Thirty-Ninth International Convention of the Young Men's Christian Associations of North America will assemble at Cleveland, O., at 10:30 o'clock (eastern time), Friday morning, May 12, 1916, and will continue in session until Tuesday afternoon, May 16.

### **THE STUDENT VOLUNTEER MOVEMENT FOR 1914-15**

The Annual Report of the Student Volunteer Movement shows that The Moody Bible Institute sent out twenty students to eight different fields; the Bible Teacher Training School of New York, nineteen students to seven fields; and Oberlin College, of Ohio, eighteen students to eight fields.

### **Y. W. C. A. SEMI-CENTENNIAL**

The Young Women's Christian Association, founded in Boston in 1866, celebrated its fiftieth birthday with services of rejoicing, in its 966 associations scattered throughout the United States. The celebration marks the close of a "jubilee month," which began February 1. The association claims a membership of 342,948, and owns millions of dollars' worth of property in buildings used for recreation and educational purposes.

### **BIBLICAL CRITICISM**

More and more it is becoming evident that a change has been effected among Anglo-Saxon peoples in regard to the formerly accepted views of German scholars on the subject of Biblical criticism and philosophy of religion. For a long time England had followed in the wake of the leading German thinkers, espousing many of the views advanced against the conservative school of criticism, but the war has wrought a great change in this respect, and there is manifested an independence of thought on this subject which rejects much of the formerly accepted results of German descriptive criticism.

Men are brought by the terrible and awful realities of this war to recognize the great fundamental truths set forth in God's Word concerning sin, salvation through Jesus Christ and man's responsibility to Almighty God.—"Christian Observer."

### **BIBLES TO WAR PRISONERS**

More than 250,000 Bibles, weighing eleven tons and valued at \$5,000 sent by the British and Foreign Bible Society of London to prisoners of war in Russia, will soon reach their destination, according to word from Sweden. The Swedish Red Cross committee has sent the consignment on to Russia. The Swedish government allowed its shipment over Swedish railways free.

### **BIBLES FOR RUSSIAN SOLDIERS**

The Empress of Russia has sent a letter to John Kilburn, Secretary of the National Bible Society, expressing thanks on behalf of Grand Duke Alexis, the nine-year-old heir apparent to the Russian throne, for a number of Testaments given by American Sunday-school children to the Russian soldiers. The letter was prompted by a recent installment of 8,000 Testaments which, it says, will be sent to the army by the Empress's own supply train, in the name of the young Grand Duke. Thirty-three thousand Testaments have already been distributed among the Russian soldiers.

### **SALVATION ARMY SCHOOL**

A meeting of clergymen held February 28 under the auspices of the New York Federation of Churches approved a plan to establish a national training college here and in Chicago for Salvation Army members as a memorial to the late Gen. William Booth. Fifty churches extended invitations to Salvation Army representatives to speak to their congregations in furtherance of the project, which calls for the raising of \$1,000,000.

### **A WAR CONVERT**

Professor Heergard, of Copenhagen, long known as an atheist, in his recent book on pedagogy says: "I sought and found peace by faith in God. Since that time to be sure I have not relinquished science, but I have given it another place in my life. When darkness covers the inner sight and every hope seems to fail, then according to my firm conviction, there is only one anchoring ground, the simple, but living, Christian faith. Happy is he who does not permit himself to be driven to extremes, but who drops anchor in time upon safe ground."

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## THE DEATH OF INA LAW ROBERTSON

Miss Robertson died March 6, at St. Luke's Hospital, Chicago. Her death has been designated as: "A loss to the whole city of Chicago."

Eighteen years ago she founded the first Eleanor club for a group of twenty-eight girls who were alone in the city. From that beginning the work has grown until now there are six residence clubs, a central association downtown, a junior home for dependent girls, and a social center on the northwest side.

### BABY WEEK

The week of March 5-12 was observed as Baby Week throughout the United States. In almost all cities, towns and rural centers in this country, even in Alaska and the Philippines, programs were carried out in schools, churches and homes teaching mothers how better to care for their babies. The children's bureau of the Department of Labor and the Federation of Women's Clubs have started out to make Baby Week an annual event henceforth. This is the first Baby Week.

### PANAMA CHURCH CONFERENCE RESULTS

This conference was attended by two hundred and seventy-five leaders of Protestant work in North America, and almost all of Latin America. The future work is placed in the hands of a large committee, with two divisions, one in North America and the other in England, Scotland and Holland. The North American division has already been fully organized for work. It is proposed to found two universities, one at Rio de Janeiro, a concession to the Portuguese; one in Spanish South America; and one in Spanish North America. It is hoped that the American and British Foreign Bible Societies will divide Latin America and serve all of it.

### GROWTH IN THE DENOMINATIONS

The Laymen's Missionary Movement is showing, in connection with its campaign now on, the growth of Christian churches in the United States in the last ten years. With hardly an exception, it finds such growth to be from two to two and a half times in all save membership, and that to have grown somewhat more rapidly than the population.

To maintain all Baptist churches in the United States, together with their work, took ten years ago, \$12,600,000; last year, \$22,400,000. Presbyterians jumped from \$17,400,000 to \$26,000,000. The Episcopal went from \$12,000,000 to \$15,000,000 and the Methodist from \$31,000,000 to \$38,000,000.

Baptist gifts to missions, education and all forms of charities doubled in amount; Methodist gifts doubled and \$500,000 more; Disciples went from \$1,500,000 to \$2,500,000, and Presbyterian gifts from an even \$3,000,000 to \$5,500,000. Reformed, Congregational, Lutheran, United Brethren and most of the smaller bodies made like records. Foreign mission gifts went from \$8,120,000 to \$17,168,000, or more than double, and place the United States at the head of foreign mission giving nations.

The average gifts of members has also increased in almost all of the bodies. For example, Baptists are giving 40 per cent more than they did ten years ago; Congregationalists, 24 per cent; Lutherans, 33 per cent; Presbyterians, 20 per cent, and Disciples, Methodists and others considerably more in every case.

### MISCELLANEOUS

It is said that Dr. R. J. Campbell, of London, has bought the plates of his book, "New Theology," in order to prevent its further circulation.

A Men's National Missionary Congress is to be held in Washington, D. C., April 26, 5:30, under the direction of the Laymen's Missionary Movement. It will be the climax to the world's great convention and a national missionary campaign now being held in the leading cities of the United States.

Billy Sunday received \$32,000 for seven weeks evangelistic work in Trenton, N. J. Billie Burke, the actress, gets \$120,000 for twenty weeks work before the moving picture camera. A famous comedian is said to have recently signed a contract for next year that will net him \$620,000.

It is credibly reported that both of the United States Senators from Illinois joined The Pocket Testament League during the recent Chapman-Alexander meetings in Springfield, Ill. Senator Sherman has been a Bible reader for many years; the previous attitude of Senator Lewis is not given.

Sir David Beatty, the commander of the first British cruiser squadron, made an earnest appeal for a great religious revival in England as necessary to victory in the present war, at the annual convention of the Society for the Propagation of Christian Knowledge. Among other things he said: "England must be shaken out of the stupor and self-satisfaction and complacency into which her flourishing condition has steeped her \* \* \* When she can look on the future with humbler eye and prayer on her lips, then can we begin to count days towards the end."

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## The Evangelistic Field

### SUGGESTIONS TO OUR CORRESPONDENTS.

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the 10th of the month preceding date of issue.

"The Evangelistic Field" department is intended for news in concise reports of revival meetings, soul-winning campaigns, and a record of evangelistic work in general. We do not invite statements eulogizing the leaders or participants in this line of work, nor can we promise to print them.—Editors.

The following reports were received on or before March 10.

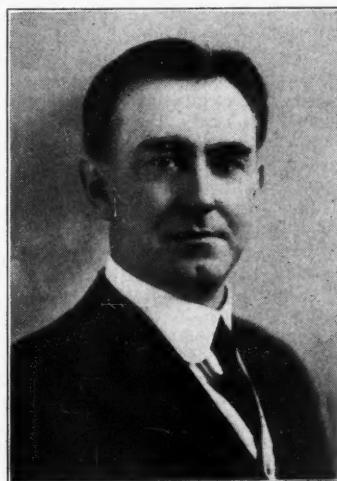
Paul B. Woolson, editor of The Clarinda (Ia.) Herald sends us the following report of the meetings conducted there recently:

Clarinda, Ia., had the privilege of co-operating with Rev. Oscar Lowry and five helpers Jan. 2 to Feb. 6. While anticipations ran high before the coming of the evangelistic party, results went far ahead of the fondest dreams, even of the four churches which were responsible in extending the call to the evangelists. The population of the town is about 4,800. For many years there had been no union campaign. Preachers had come and preachers had gone, being unable to awake the revival spirit in "self satisfied Clarinda."

But the town is changed now. The Wednesday night prayer meetings, formerly held in little rooms down in the basement of the churches, have to be held in the upstairs auditoriums, to accommodate the crowds. The Sunday-schools have had to buy new chairs to keep people from standing up. The young people's societies of the churches have been thriving. A mission Sunday-school, with weekday mothers' meetings, has been revived in the poorer district of the city, with workers offering their services where formerly the mission had to quit for want of Christian workers. A gospel team is riding in automobiles, each Sunday afternoon or evening, carrying the gospel to country churches a dozen miles each way. A men's mass meeting on Sunday, March 12, was addressed by the State Y. M. C. A. Secretary of Iowa and two assistants, who helped to organize a Y. M. C. A. in the town.

The revival campaign in Clarinda extended beyond the meetings in the tabernacle. In the tabernacle every evening except Monday, and sometimes three times a day, Evangelist Lowry preached to crowded houses. The tenth day the invitation was given, when 17 came forward confessing Christ, and during the remainder of

the meetings there was a quick response from converts. The social life of the community was paralyzed. The leading theater shut down entirely, and the picture shows quit trying for business. One evening the poolrooms quit and all went to the tabernacle meetings. Clarinda is built like many western towns with a "square" in the center, and the county courthouse in the square. During the closing two



Oscar Lowry

weeks a business men's prayer meeting was held in the courthouse, led at first by Evangelist Lowry, and by leaders from among the business men when he became too much engaged in other work to lead the meeting. The thing most noticeable now that the meetings are over, is the number of grown men who came under conviction, whole families won to Christ.

Dr. Henry W. Stough held a six weeks campaign in Atlantic City, N. J., and closed the services Feb. 13. There was a very large number of conversions reported. Many of the church people in Atlantic City were skeptical as to the outcome of the campaign, as the people make their living on the tourists. The fact that Dr. Stough would attack the vice district, the cabaret and the cafe life of the city, was feared by many would affect the coming of the tourists to the town, but the evangelist proved to the hotel keepers that their business did

not depend upon the liquor trade on Sundays. The hotel keepers were liberal contributors to the expenses of the campaign. Rev. George T. Harris of the First M. E. Church, reported at the close of the campaign he had taken in 400 new members. The other churches also report large gains. Special services were also conducted by the evangelist for the colored churches. Rev. M. E. Mellin, pastor of the First Presbyterian Church, said, "The conscience of the people of Atlantic City has been aroused as never before, and there have been some remarkable conversions." Dr. Stough and his party next went to Tampa, Fla.

A report of the meetings conducted at the Shady Avenue Presbyterian Church, Pittsburgh, by W. W. Ketchum and party, representing the Moody Bible Institute, was made by the "Presbyterian Banner." Assisting Mr. Ketchum were Mrs. Ketchum and Harry Dudley Clarke. In addition to the services in the church, were prayer meetings in the homes and outside meetings every day but Saturday; fifteen shop meetings were held. The theater meetings on Sunday afternoons made such an impression that the ministers of East Liberty decided they should be continued as union meetings. During the campaign more than two hundred decision cards were signed by converts.

E. P. Knight has had a revival meeting among the students of Berea College, Ky. The services continued for only eight days. Each of the six departments was largely represented, and the college department which for years has been considered the graveyard of evangelists, responded in a surprising manner to the evangelist's appeals. When an invitation was given for all who would dedicate themselves to the gospel ministry, to go forward, over 30 responded. In some cases the depth of conviction was so great that classes had to be abandoned, or changed into meetings of prayer. Rev. Charles S. Knight, director at the college, is a former student of the Moody Bible Institute, and was very much encouraged by the work done in the meetings.

Wilmington, Del., one of the most conservative cities in the United States, has been the scene of a great religious awakening. Dr. Lyon and his corps of workers began the campaign on Sunday, January 2, and for seven weeks the gospel was preached and sung to great crowds. About 5,000 people made a definite decision for Christ. This does not begin to tell of the work, for the churches were inspired and a greater work done among the church members than even among those who had never been Christians before. The workers visited all the places where men and women were employed, and great delegations came from these centers to the evening meetings. The churches have taken in great numbers since the campaign closed. One of the

Methodist churches received 198 new members.

Bible classes were formed in every part of the city. The business girls are studying the Bible at their places of business, and the men in the shops at their noon hour. Neighborhood Bible classes are being held among all classes of people. The last Sunday of the campaign showed something of the way the gospel had taken hold of the city. The people came out to the morning meeting and many of them did not go home until after the evening service. Dr. Lyon gave his farewell message at the station and then gave his last invitation and eleven people responded, accepting Christ.

We are pleased to add a few statements with regard to the A. A. Fletcher campaign held at Witt, Ill. Last month we published a short report from C. A. Sullivan, pastor of the M. E. Church. We have since received another report from W. F. Gibson, pastor of the Presbyterian Church. A peculiar situation developed during the campaign when one of the leading saloon keepers of the town gave a personal invitation to the evangelist to come to his saloon and preach the gospel. The evangelist accepted the offer, with surprising results. The saloon keeper advertised the meeting all over the town. The crowd filled his large saloon with about 600 men and women; all sang, and then a denunciation of the business and sin in all its various forms



A. A. Fletcher

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followed. A call for prayer was made, and many hands were lifted, also a collection was taken at this service. Immediately following the saloon meeting, the tabernacle service was held as usual, and about two-thirds of the saloon crowd followed to the tabernacle. This meeting was considered the turning point in the campaign, for before this meeting the saloon element had been rejoicing at the small attendance at the tabernacle. W. E. Stratton is director and organizer of the party.

The Bulkley Evangelistic Party closed a union meeting at Forest City, Ill., with two churches. After three weeks of meetings, 106 conversions was the result. Some entire families were converted. Professor Swartzbaugh had a fine choir and an orchestra. The party next went to Towanda, Ill., for a few weeks of meetings, with three churches. During the first week, though there had been no altar calls, several surrendered in cottage prayer meetings. F. K. Abbot has joined the party as advance man.

The John S. Hamilton Party closed a campaign at Shelbyville, Ind., in February, with a large number of professed conversions and renewals.

William McQuere, superintendent of the Jerry McAuley Cremorne Mission, New York City, sends a review of the work for the past



W. E. Stratton

year. The attendance in the new mission building has been trebled. Three particular meetings have been added to the regular schedule; the first, a Bible class for converts, under the leadership of Mr. H. H. Coleman, also a Sunday-school class in embryo, and a series of Sunday morning services.

E. R. Hermiston, writes from Vallego, Cal.: "We are in a real pentecostal awakening here, and all denominations are being blessed. We are having a great work among the navy boys at Mare Island."

A fifteen days series of meetings closed at Monroe Center, Ill., resulting in twenty conversions and adding twenty-one persons to the membership of the church. The pastor, Rev. W. J. Schuerman, was assisted by F. A. Geisenheimer.

Frank O. Cunningham closed his meetings at Worcester, N. Y., Feb. 10. The meetings had been held for four weeks. About eighty persons professed conversion.

"H. H. Newell of McKeesport, Pa., held a six weeks campaign in Widnoon, Pa. In the first week, there were seventy-four decisions for Christ. Mr. Newell next goes to Bethlehem, Pa."—George Newell, secretary.

The Haudenschild, and Pugh meeting at Pittsburg, Kan., was one of the best they have held. The city was stirred, and among the large number of converts were many of the strong men of the city.

J. Walter Gibson closed a five weeks revival campaign the early part of February at Wingate, Ind., with about 175 professed conversions. The meetings began in the M. E. church, but before the close of the first week, it was decided a tabernacle would be necessary. Mr. Gibson is assisted by Delbert Shaw, singer.



Bulkley and Swartzbaugh Choir at Forest City, Ill.

The Dunlop Party opened a stirring revival at Gettysburg, O., and at the time of writing report 100 trail hitters.

Hart and Magann closed one of their most successful tabernacle meetings in Elgin, Ill., in February. The consensus of opinion was that these last meetings exceeded any former meetings in the city in interest and results. The total consecrations and conversions ran into large numbers. The party next went to Batavia, N. Y.

Jay J. Pease writes from Shabbona, Mich.: "God is with us in our short two weeks mission which closes here Sunday night. Many souls have been saved, and we expect to see many more go forward by the time we close. We go next to Decker and White Cloud, Mich. In April we will be in Chicago."

A. Lee Aldrich closed a successful campaign in the twin cities of Minnesota. He next went to Albert Lea, Minn. Arthur Young is acting as assistant evangelist, and Miss Rita Hounslow is soloist and special worker for girls.

Joseph C. Ludgate conducted meetings in South Bend, Ind., in the Grace M. E. Church. He next went to Volga City, Ia.

After a severe operation and several months in the sanitarium at Battle Creek, Mich., Willard S. Colegrove is able to resume his work again. His last meetings were conducted at Orient and Waterloo, Ia. Both meetings resulted in much good. At the last report, he was conducting meetings at Sand Lake, Mich. He is assisted by L. G. Dibbles, chorister and soloist, and Mrs. Colegrove has charge of the women's work.

"I have just closed a splendid meeting at Mt. Pleasant, Ia., a union of the five churches. The meetings continued five and one-half weeks. A number of the converts were students. Mr. Rugg's chorus was the best that we have had in any place. We had over 250 conversions. The last Sunday, 200 men joined the gospel team, and took the pledge for service."—Charles R. Goff and party.

W. H. Munk, pastor of the City Park Avenue Evangelical Church, Toledo, O., reports the meetings conducted by Norman H. Camp: "We had sixty-six who confessed Christ as their Saviour. The church was greatly helped, and Bible study has a new term. A class of some thirty has been started, and great interest is being manifested." Mr. Camp's previous meeting was also successful at Rock Island, Ill., where meetings were held in the Broadway Presbyterian Church, Jan. 9-24.

"We have just closed a great meeting at Middleton, Ida. All agree it was the greatest meeting in the history of the town. We organized a gospel team of seventy-five members. We are now at Eagle, Ida. The meetings are starting out in fine shape. We move into the tabernacle in a couple of days."—Mills-Hughins Party.

"The Gypsy Smith, Jr., Party closed a meeting Feb. 21, with the churches of Somerville and Raritan, N. J. One feature of the meetings was the large number of young men that decided for Christ. There were numerous reconsecrations and conversions. In April, the party will be in Brooklyn, N. Y."—Forest Cole

Dan Shannon reports a good meeting close at Eau Claire, Wis., from where he went to Chappell, Neb.

H. D. Kennedy and wife have had a good season, and report they are now in their eighth campaign. During February they were at Grinnell, Ia., where they report a large number of conversions, and the churches greatly revived. Their next meeting began at Fairfield, Ill.

Z. O. Avery and party closed a revival campaign at Seville, O., with large results. The campaign not only effected great and lasting good in the churches, but also throughout the entire community. Both the minister and the people were well pleased with the results. Mr. Avery's party includes Harry Beckman, musical director and soloist, and Rev. C. E. Baird, advance man, personal worker and organizer.

In our last issue we had a short report from Mrs. George Moody, of a meeting at Knoxville, Ill. This was an error as the report was about work at Shelton, Neb.

Mr. and Mrs. C. Edward Faust recently assisted Rev. H. C. Mason, pastor of the U. E. church at Blissfield, Mich. They also assisted Dr. G. C. Wadding, pastor of the Federated Church at Larchwood, Ia.; sixty-one conversions were reported at this last meeting. In March they were working at Kentland, Ind., assisting Rev. Robert O. Kimberlin. They have open dates for April and may be addressed at 4630 Langley Ave., Chicago.

During February, the Defter Evangelistic Party conducted meetings in Wenonah, N. J., where the Methodist and Presbyterian churches co-operated. The party next went to Malvern, Pa., for meetings in March, and a part of April. The party has open dates, and may be addressed at 354 Diven Avenue, Elmira, N. Y.

"Dr. Ethel A. Knapp and party, recently closed a soul winning campaign in Lyons, N. Y. It was said to be the most powerful spiritual awakening the community has ever witnessed."—M. H. Merchant.

L. J. Dirl writes: "I assisted Rev. A. A. Helleary, pastor of the United Evangelical Church of Pottsville, Pa., in a series of revival meetings. We had a good time, a general shaking up, and 55 souls came forward to the altar."



Z. O. Avery

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James B. MacClure sends a report of the meetings held at Chittenango, N. Y. The meetings were held in Carl's Opera House, for five weeks. Mrs. MacClure assisted in the work. Plans were made to continue the meetings, by the pastors of the churches, assisted by those who had been converted.

Nellie H. Showman, evangelist, assisted in meetings during January in the U. B. church at Barberton, O., having charge of the women's work. During February, she conducted a two weeks meeting at Chippewa Lake, O. Miss Showman has open dates for April, and may be addressed at 396 Kling Street, Akron, O.

Henry W. Bromley closed meeting in Marshall, Mich. with good results. Among those who went forward in the meetings, were the mayor and other prominent people of the city.

Evangelist Clark conducted meetings in the Methodist church at Rockport, Tex., during February.

W. C. Moorman has been conducting meetings at Yelton, Okla. He has open dates for April and may be addressed at Siloam Springs, Ark.

Alfred Sturgeon writes from Sciota, Ill.: "We are in the midst of a gracious meeting. The church is crowded, and conversions are recorded in every service. We go next to Industry, Ill."

Edward E. Peterson writes: "We closed at Wolcott, N. Y., with 277 decisions, and the churches were stirred mightily. We opened at Cato, N. Y., Feb. 20, and there are many blessed evidences of victory."

J. Clarence Green writes as follows from Fairfax, S. D.: "We are engaged in union meetings. Already souls are being saved." At Platte, S. Dak., hundreds declared their allegiance for Christ.

L. H. Thomas and wife, of Des Moines, Ia., have been at home several weeks, owing to an accident to Mr. Thomas, from a fall on the ice. They are beginning work again with F. A. Sword, with whom they have been associated for the past two years. In April they will be at Arlington, Ia.

J. Hastings Patterson sends a short report of his last meeting at Honeybrook, Pa. He says: "God answered prayer very definitely. Many families were reunited that had been estranged for years; old feuds straightened out; restitution and forgiveness made. It was a revival of a dead church."

The Honeywell evangelistic campaign at Shamokin, Pa., closed with the most inspiring and impressive service since the days of the Nicholson and Hemminger campaign two years ago. The building was crowded, and hundreds turned away unable to gain admission at the closing services. There was a large number of converts, besides reconsecrations. Mr. Honeywell in his farewell address to the people expressed his deep appreciation for the

manner in which the people turned out at the services. Professor Spooner had charge of the music. The party next went to Rome, N. Y.

We are pleased to show herewith a cut of R. W. Roberts, the Welsh evangelist. Mr. Roberts has been doing evangelistic work in connection with the American Sunday-school Union in Minnesota, but is now going into the field independently, believing that there are large opportunities for him in evangelistic work. His address will be 153 Institute Place, Chi-



R. W. Roberts

cago. He announces his first meeting will be at Cadot, Wis., for April and May. Seven years ago Mr. and Mrs. Roberts conducted meetings at this same place where many were saved.

Dr. W. E. Biederwolf closed his services at Allentown, Pa., Feb. 13. This is one of the largest cities in which Dr. Biederwolf has been conducting meetings. The number of conversions was large, and all were well pleased with the results.

Harry Dixon Loes writes from North Judson, Ind.: "Our meeting here was the warmest I have participated in for a long while. Some of the conversions were unusually clear-cut and Spirit-inspired. The people voted to extend the revival for a week because of the interest and results."

B. B. King held meetings for two weeks in the Mennonite church at 26th Street and Union Avenue, Chicago, which resulted in 40 definite conversions. Walter Yoder, of Topeka, Ind., had charge of the singing. The church was much pleased with the results of the meetings.

Bob Jones' meetings at Aurora, Ill., closed Feb. 13, with favorable results. The number of converts increased the membership of the several churches, and a Christian Workers League was organized to continue the good work started by the campaign. During the meetings at Aurora, Mr. Jones was invited by Paul Rader, of Chicago, to speak at the Moody tabernacle one evening, and Paul Rader offered to go to Aurora and address the Christian Workers League in the interest of the work.

Arthur J. Bowen, field secretary for the South Africa General Mission has spent a few weeks in Chicago, speaking at the Moody Bible Institute, and in the churches, on Africa. He is available for meetings to assist pastors for deepening the spiritual life, or missionary inspiration and may be addressed at 137 Montague Street, Brooklyn, N. Y.

Harold R. Coffin, who is assisting Charles T. Wheeler in meetings at Centralia, Mo., writes: "The Lord has blessed our efforts here in a marvelous way. For some time the building of a tabernacle was considered, but owing to the condition of the roads, it was deemed wise not to do so. We have packed the largest place, and then held another meeting in one of the churches. I have a splendid chorus of 130; a booster choir of 100 and a nice little orchestra. Dr. Wheeler has delivered some wonderful addresses and is awakening this city to the things of God. Mrs. Coffin is conducting the work for women and girls in this campaign and meeting with good success. I go to Wilkinsburg, Pa., April 1."

McLendon and Pledger closed a successful campaign at Rosebud, S. C., with a very large number of conversions and reclamations reported. They next went to Tampa, Fla.

Johnston and Frazer closed a successful campaign at Spooner, Wis., where they assisted Rev. J. T. Kneen, pastor of the M. E. church. There were about 130 conversions, and nearly as many reconsecrations. The party next went to Manly, Ia., which was considered a difficult field. At the time of writing, they were looking forward to a great harvest of souls.

Rayburn and Laraway have just had a fine meeting at Kinsley, Kan. This was the first union evangelistic campaign in the city. At the last meeting in Fremont, Neb., they had unusually good results. Several of the churches will have to be rebuilt to accommodate the increased membership.

"We closed a three weeks meeting at Fairfield, Mich., Feb. 27, in the Free Baptist church. We found the whole community cold, and indifferent to spiritual things. God gave us victory, and there were about 50 decisions for Christ. We are now in a meeting at Spring Lake, Mich."—L. L. Dunn.

"I have just closed my work at Burton, Ill. The weather and roads have been bad, but

God has been pleased to pour out the Spirit and bless the labors of the faithful people at this place. Thirty-two yielded to Christ. Miss D. Schmidt was a great power and help in this campaign."—G. A. DeFlon.

We have received two good reports of the six weeks revival effort by P. H. Kadey, at Caseville, Mich. There were 135 decisions. Mr. Kadey was formerly with the Weaver party.

The Miller-Vinaroff Party closed a union campaign in Rittman, O., March 5. Three churches were united in the movement, and the Lord blessed the meetings with the salvation of souls.

Mitchell and Preston write: "We closed at Vienna, Ill., March 5, with 177 conversions and a number of reclamations. We also had good results at Pinckneyville, Ill. In both places they say the best revival in many years."

Ralph Atkinson closed his meeting in the First United Presbyterian Church at Wilkinsburg, Pa., with very encouraging results. Dr. Atkinson's Bible studies were a great stimulus to the believers, and his manner of handling the music also a surprise to the people. Two hundred professed conversion, 101 of whom united with the church in which the meeting was held, and the others with other churches in the town.

The Nicholson and Hemminger Party report they had a wonderful time in Darby, Pa. After a little over a week's invitation, nearly 800 signified their intention of beginning the Christian life, and there were fully 900 reconsecrations. The meetings were well attended and had nearly three weeks more to run.

"Dr. Francis E. Smiley has just closed a two weeks meeting at Timnath, Colo. We have never seen a community so moved of God. Some of the most earnest personal workers were among the converts of Dr. Smiley's meetings here three years ago. The evangelist has gone to other fields, and we have begun to harvest results. On Sabbath, we received the first fruits, 46 members. Several entire families confessed Christ."—B. F. Mitchell, pastor, Presbyterian church.

"The Claude A. Gunder Party closed a campaign of five weeks at Glenwood, Ia. Over 900 accepted Christ. The campaign was remarkable in the number of gamblers, drunkards and others that gave up their old life of sin. A live gospel team was left to perpetuate the work. We have added two more members to the party, Rev. Frederick W. Long, who will be assistant evangelist, and Thomas Jefferson, who will be tabernacle man and do shop work."—Bess B. Gunder.

James B. Ely sends us a report of the Lemon Hill Association, Philadelphia, which is conducting theater meetings Sunday nights. The work is very encouraging.

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The Helping Hand Mission, Sioux City, Ia., conducted special evangelistic services on its tenth anniversary, Feb. 9-13.

Vernon B. Cleveland and helper held meetings at the Gunnisonville M. E. Church, Detroit, Mich., early in March. They next go to Coral, Mich. At the time of writing, Mr. Cleveland said they were having good meetings and were looking for the salvation of souls.

The Forsythe Evangelistic Party conducted a tabernacle campaign in Detroit, Mich., which resulted in a large number of conversions. At the close of this meeting a similar campaign was inaugurated in the north part of the city. Street cars throughout the city and suburban trolley lines carried free advertising, and delegations from all parts of Detroit, and surrounding places, are now asking for reservations. The party goes next to Burlington, Ia.

Sarah C. Palmer and party closed a four weeks campaign in the First M. E. Church, Milton, Pa., assisting Rev. Joseph F. Anderson, pastor. Mr. Anderson reports the campaign as having been very successful, bringing new life into the church, and many conversions. He speaks very highly of Miss Palmer's work. Miss Palmer has associated with her in the work Miss Saxman, soloist, and Mr. Cartwright, musical director.

F. E. Lindgren closed his campaign at Sugar City, Colo., Feb. 27. A crowded house greeted Mr. Lindgren at the closing service, when 40 persons responded to the invitation. The total number of converts was 156.

John M. Linden closed a tabernacle campaign March 5, at Albion, N. Y., with a large number of conversions. On March 8, he began another meeting at Churchville, N. Y., eight churches cooperating.

Hay Bell has been in a good meeting with G. E. Tucker, pastor of the Immanuel Congregational Church, St. Louis, Mo. About 25 conversions were reported, and additions to the church. He next went to Madisonville, Ky., to conduct meetings in the Presbyterian church. Joe F. Lauderdale conducts the singing.

C. E. Hillis and party conducted a successful campaign in Phoenix, N. Y., during January and February. Although the population of the town was only 1,700, the tabernacle, seating 1,200 was crowded to its utmost capacity. There were 300 who confessed Christ and about 200 who reconsecrated themselves to Christ and His service. Over 100 family altars were established.

C. B. Brooks has been assisting William H. Huff in a campaign at Charleston, W. Va. Mr. Brooks is a singer and has some open dates. He may be addressed at 153 Institute Place, Chicago.

"We closed a splendid meeting at La Plata, Mo., last Sunday. We are to begin in Stamford, Neb. We will be there until April 9; then we go to Red Bud, Mo."—S. D. and B. W. Goodale.

A. G. Voight closed a union meeting at Thermopolis, Wyo. The meeting continued four weeks, with over 100 reported conversions and reclamations. Mr. Voight next went to Newman Grove, Neb., beginning March 6. The church was crowded the first night.

Fife Brothers opened a union campaign in Woodland, Cal., Feb. 27, which gives abundant promise of success. Many people who would not go to church, have been persuaded to attend the tabernacle to hear the special music given by this party. At the first call for converts, about 100 people went forward. The pastors were greatly encouraged. The party next goes to Pomona, Cal.

A. John Fitt writes: "Just closed a four weeks revival at Walthill, Neb. About 90 were converted and joined the churches. It was a great meeting, and the first time the Methodists and Presbyterian joined together. Mormons, Roman Catholics and Indians were among the converts. Old church members were brought closer to God. We begin at Cheraw, Colo., March 12. Miss Reva A. Owen, deaconess, is assistant."

#### FUTURE ENGAGEMENTS

Below are given the engagements, with dates as far as known, of the workers named. Our readers are earnestly invited to remember these laborers and their fields of appointment in their prayers.

Chas. F. Allen—March 19-April 2, Athol, Mass.

William Asher—April, Ringoes, N. J.

Ralph Atkinson—March 19-April 2, McKeepsport, Pa.; April 4-6, Rockford, Ill.; April 19-30, Lewiston, Mont.

Mrs. Daisy D. Barr—April 4, Indianapolis, Ind.

Hay Bell—April, St. Louis, Mo., May—Canton, Ill., July, Centerville, Kans.

W. E. Biederwolf Party—February-April, Norristown, Pa.; April 23, Plainfield, N. J.

Chester Birch—March 19-April 2, Athol, Mass., May 7-28, Moweaqua, Ill.

E. J. Bulgin—March-April, Butte, Mont.

Mr. and Mrs. Benj. F. Butts—April 5, Dixon, Ill.; June-September, New York City.

Chapman and Alexander—May 21-June 18, Keene, N. H.

Will A. Cheeseman—March, Mt. Liberty and Millersburg, Ohio; April—Cortland and Hopewell, Ohio; May—New Castle, Ohio, and Coral, Pa.

Byron J. Clark Party, until March 30—Topeka, Kans. April, Gypsum, Kans.

Coale and Fisher—April, Coleman, Tex., and Austin, Tex., May—Tulsa, Okla.

H. T. Crossley—April 5-23, Toronto, Ont.; April 30-May 14, Guelph, Ont.

Burke Culpepper—April 2, Mt. Pleasant, Tenn.; April 16, Van Buren, Ark.

John W. Erskine—March 22-April 10, Hemlock, Mich., April 12-30, Grand Haven, Mich.; May 6-29, Twining, Mich.

Fenton Joy Party—March 14-April 9, Brockton, N. Y. Clyde Lee Fife Party—March-April, Pomona, Calif.

A. John Fitt—June, Hartman, Colo.

E. J. Forsythe Party—March-April, Highland Park, Detroit, Mich.; April-May, Burlington, Ia.; May-June, Cape Girardeau, Mo.

Mr. and Mrs. A. D. George—April, Manson, Ia.

S. D. and B. W. Goodale—March 7-April 2, Hardin, Ill.

George E. Guille—April 3, New York City.  
 W. W. Hall—March-April, Pittsburgh, Pa.  
 John W. Ham—April, Chattanooga, Tenn.  
 John S. Hamilton Party—April 9, Gary, Ind.  
 Harrington Party—April, Plainfield, Wisc.; May, Hancock, Wisc.  
 Hart and Magana Party—April 2, Troy, N. Y.  
 Haudenschild and Pugh—until March 22, Maryville, Mo., March 26-April 23, Waxahachie, Tex., April 26-May 21, Gatesville, Tex.  
 R. G. Heddon—Until April 2, Dalles Wis.; April 4, South Wayne, Wisc.; April 25, O'Neill, Nebr.  
 E. R. Hermiston—March, Santa Rosa, Calif., March-April—Petaluma, Calif., April-May, San Francisco, Calif.  
 Tilman Hobson—April, Indianapolis, Ind.  
 Johnston and Fraser—March 26, Preston, Ont.  
 Bob Jones Party—April 9, Gloversville, N. Y.  
 J. B. Kendall—March 19-April 16, Mattoon, Ill., April 18-May 7, Cambridge, Nebr.  
 G. A. Klein—April 2, Baton Rouge, La.; April 23, El Reno, Okla.  
 John M. Linden Party—March 8-April 9, Churchville, N. Y., April 19-May 14, Rochester, N. Y.  
 H. D. Loes—March, Delevan, Wis.  
 Victor Lightbourne—April, Springfield, O.; May, Norfolk, Va.  
 E. P. Lyon—March-April, Manteca, Calif.; May, Lathrop, Calif.  
 Milford H. Lyon Party—February-April, Spokane, Wash.; May 14, Calumet, Mich.  
 Mills-Huggins Party—March 12-April 2, Mountain Home, Ida.; March 26-April 16, Havelock, Nebr.; April 9-30, Lincoln, Nebr.  
 Mitchell and Preston, March 12-April 9, Carmi, Ill.  
 Mr. and Mrs. Geo. Moody—April 2-23, Galesburg, Ill.  
 E. R. Natzger—April, St. Paul, Minn.  
 P. C. Nelson and Party—March-April, Grand Rapids, Wisc.  
 Don W. Nichols—April, Rushville, Ind.  
 M. W. Oborn Party—April 9, Adair, Iowa.  
 French E. Oliver Party—February 13-April 2, Twin Falls, Ida.  
 Miss Sara C. Palmer Party—April-May, Clifton Springs, N. Y.  
 L. K. Peacock—Until April 9, Jeannette, Pa., April 16-May 28, Fulton, N. Y.  
 W. A. Pugsley—April, Mexico, N. Y.; May, Senett, N. Y.  
 Rayburn and Laraway—March 19-April 16, Monroe, Wisc.; April 23-May 21, Broken Bow, Nebr.  
 Milton S. Rees—April, Concord, N. H.  
 F. E. Rimanczy—April 2-23, Cortland, N. Y.; April 30-May 21, Avon, N. Y.; May 28-June 11, W. Salamanca, N. Y.  
 J. C. Rinehart—April, Lorain, Ohio.  
 Arthur H. Sargent—April 4-16, Hopkinton, N. H., April 18-30, Sullivan, N. H.  
 Harold F. Sayles—March 26-April 11, Grand Rapids, Mich.  
 C. C. Smith—April, Jamestown, N. D.  
 Gypsy Smith, Jr.—Until April, Princeton, N. J.; April, Brooklyn, N. Y., May, Arcade, N. Y.  
 Lewis E. Smith—March 29-April 9, Monson, Mass., April 12-23, Newport, N. H.  
 Myron J. Smith—March 5-April 11, Middlesex, N. Y.  
 Reuben E. Smith—March 22-April 2, Athol, Mass., April 4-16, Stoneham, Mass.  
 W. C. Stevenson and wife—April, Dayton, Ohio.  
 Henry W. Stough Party—April 30, Knoxville, Tenn.  
 Alfred Sturgeon—April-May, Carpenter, S. D.  
 Wm. A. Sunday Party—March-April, Baltimore, Md.  
 Franklin W. Swift—March-April, Boulder, Colo.  
 Albert Turkington Party—March-April, Sykesville, Pa.  
 Chas. F. Weigle Party—April, Berwyn, Ill.  
 E. B. Westhafer—March 28-April 23, Waynesville, O.  
 Owen O. Wiard—April 4, Platteville, Wisc.; April 10-16, Keweenaw, Ind.; Aug. 13-20, Green Lake, Wis.  
 Willis and Lytle—March 14-April 2, Le Mars, Ia.; April 4-23, Lake View, Ia.  
 E. L. Wolslagel—March 19-April 9, Atlanta, Ga.; April 18-May 7, Charlotte, N. C.; May 12-22, Asheville, N. C.

## FORTHCOMING CONFERENCES OR IMPORTANT DATES

Children's Day, June 11, 1916.  
 Christian Workers' Conference, Bible School Park, N. Y., July 19-31, 1916.  
 Erieide (O.) Bible Conference, July 21-30, 1916.  
 Green Lake (Wis.) Bible Institute, July 31-Aug. 13, 1916.  
 International Federation of Christian Workers Convention, Siloam Springs, Ark., Aug. 8-13, 1916.

International Missionary Union Conference, Clifton Springs, N. Y., June 13-18, 1916.  
 International, Y. M. C. A. Convention, Cleveland, O., May 12-16, 1916.  
 Interdenominational School of Missions, Denton, Tex., May 29-June 4, 1916.  
 Men's National Missionary Congress, Washington, D. C., Apr. 26-30, 1916.  
 Mild May (London) Conference, June 20, 21, 1916.  
 Missionary Education Movement Summer Conference for 1916:

- Blue Ridge, N. C., June 27-July 6.
- Asilomar, Cal., June 30-July 9.
- Silver Bay, N. Y., July 7-July 16.
- Estes Park, Colo., July 14-July 23.
- Ocean Park, Me., July 21-July 30.
- Lake Geneva, Wis., July 28-Aug. 6.
- Whitby, Ont., Can., July 3-July 10.
- Knowlton, Que., Can., July 12-July 19.
- Wolfville, N. S., July 21-July 28.
- Mother's Day, May 14, 1916.
- Montrose (Pa.) Bible Conference, July 28-Aug. 1, 1916.
- Muskingum Bible Conference and Training School, New Concord, O., July 28-Aug. 6, 1916.
- National Convention, Anti-Saloon League, Indianapolis, Ind., June 26-29, 1916.
- Northern Baptist Convention, Minneapolis, Minn., May, 1916.
- Northfield (Mass.) summer gatherings for 1916:  
 Young Women's Conference (Section I), June 15-21.
- Student (Y. M. C. A.) Conference, June 23-July 2.
- Young Women's Conference (Section II), July 3-12.
- Summer School for Woman's Foreign Missionary Societies, July 14-21.
- Woman's Summer School for Home Missions for the East, July 21-28.
- Summer School for Sunday-school Workers, July 22-29.
- General Conference for Christian Workers, Aug. 4-20.

Ocean Grove (N. J.) Camp Meeting begins on August 25, 1916.

Summer Conferences for Presbyterian Young People  
 Pocono Pines, Pa., July 3-9.  
 Winona Lake, Ind., July 11-18.  
 Storm Lake, Iowa, July 11-18 (maybe July 18-2 instead).  
 Ovoca, Tenn., July 18-26.  
 San Marcos, Texas, July 28-Aug. 4.  
 Hollister, Mo., August 8-15.  
 Hastings, Neb., August 8-15.  
 Winona Lake (Ind.) gatherings for 1916:  
 Church of the Brethren, June 8-16.  
 Summer School of Missions, June 23-30.  
 Winona Bible School, July 3-Aug. 5.  
 Winona Bible Conference, Aug. 18-27.  
 Wisconsin Baptist Assembly, Green Lake, Wis., July 10-20, 1916.

Y. W. C. A. Conferences as follows:  
 Southern Student, Blue Ridge, N. C., June 6-16.  
 Southern City, Blue Ridge, N. C., July 21-31.  
 Eastern Student, Silver Bay, N. Y., June 23 to July 3.  
 Eastern City, Silver Bay, N. Y., July 18-28.  
 Pacific Coast Student, Asilomar, Calif., August 1-11.  
 Pacific Coast City, Asilomar, Calif., August 11-21.  
 Central City, College Camp, Lake Geneva, Wis., Aug. 11-Aug. 21.  
 Central Student, College Camp, Lake Geneva, Wis., Aug. 22-Sept. 1.  
 Western City, Estes Park, Colo., Aug. 11-21.  
 Western Student, Estes Park, Colo., Aug. 22-Sept. 1.  
 Northwestern General, Seabeck, Wash., June 23 to July 3.  
 East Central Student, Eagles Mere, Pa., June 27-July 7.  
 Pennsylvania School Girls, Camp Nepahwin, Canton, Pa., June 9-17.  
 Town and Country, Conference Point, Lake Geneva, Wis., August 29 to Sept. 1.  
 Eastern School Girls, Makonikey Camp, Vineyard Haven, Mass., June 19-27.  
 Stony Brook (N. Y.) Conferences for 1916 as follows:  
 July 3-10, Bible Institute.  
 July 3-Aug. 6, Personal Work and Bible Class Conference.  
 Aug. 6-13, Conference for Study of Prophecy.  
 Aug. 14-19, Conference for Gospel Mission Workers.  
 Aug. 20-27, General Bible Conference.

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## The Christian Workers League

The organization of Christian Workers Leagues, following the evangelistic campaigns of most of the evangelists, is putting new life and effort into the churches cooperating in the tabernacle campaigns. "The Christian Workers Magazine" believes that reports of these leagues should be published for the encouragement of the workers in every community, and offers this page for reports and letters from secretaries of such leagues. The following communication was not intended for publication. It was written to Dr. Milford H. Lyon, who had held a campaign in Flint, Mich., where such a league was organized, by Mr. S. C. Frise, a member of the tabernacle choir.

"Flint, Mich., Feb. 6, 1916.

"Dear Brothers Lyon and Clase: Our hearts are full of love and gratitude for the wonderful results of the Lyon campaign.

"I must state first, in the work of the Christian Workers League, what has been thus far accomplished. Under the head of Civic Reform, through our brother Vette, the slot machines, punch boards, and gambling devices, have been removed as far as we know. This was not adhered to by either our city government or the board of supervisors, and finally the committee of '30' waited on our Governor Ferris at Lansing, who granted our prayer and immediately instructed our sheriff to enforce the laws that we already have and especially as to the gambling devices. This has been done.

"We have organized the sixth and seventh teams in Garland Street M. E. church, and the boys are certainly doing great work, more especially in the small neighboring towns of Davison, Flushing, Mt. Morris, Clio, and Grand Blanc. Durand has given us a call. Some one or more of our teams have been to Davison five different times, leading up to and during their campaign led by a Mr. Martin from Nebraska, and his singer, Mr. Anderson. Davison has been a hard proposition for years back, but they have had a waking up since the gospel teams went over; on one night there were six definite and clear conversions. This particular night there were thirty-two of our people who went over. The boys and girls have gone over to Grand Blanc tonight. Today, after Sunday-school, we reorganized our boys, and we have certain nights for certain teams.

"There has been increased attendance at our Sunday-schools. On attendance day, a couple of weeks ago, the Garland Street Church had 924, breaking our former record of 902 last Easter day, and Court Street 1,023, breaking their former record.

"The factory teams are doing grand service. Numbers 11 and 17 Buick, have each a piano, and have their noon services with Brother Clifford as speaker.

"Between 3,000 and 4,000 petitioners have asked Brother Clifford to run for mayor of Flint. He is pastor, you will remember, of the Parkland Presbyterian Church. I have almost got around to every small church and organized a gospel team."

Two interdenominational organizations were started, known as the Men's Tabernacle League, and the Women's Tabernacle League, following the campaign of C. E. Hillis and party at Phoenix, N. Y., during January and February. Nearly all the adult converts united with these leagues, whose aims are systematic Bible study and practical experience, as well as instruction in personal work. Men, who before the campaign were considered impossible, are now telling of Christ's saving power in schoolhouses and neighboring towns. Many conversions are reported through the activities of these leagues.

Harry E. Link, who was appointed temporary chairman of The Christian Workers' League, at the close of the campaign conducted by Dr. Lyon, at Wilmington, Dela., writes that an organization was accomplished March 2, in the First Presbyterian Church. At that time, Rev. F. F. Carpenter was elected President. Mr. Link was elected superintendent of personal work, and he is now arranging with the pastors of the cooperating churches, for them to appoint team men in their own churches. A department for Christian service has also been organized, and a civic department. Joseph H. Hamilton, president of the Law and Order Society, was elected superintendent of the latter department. The organization at the time of writing, had not yet gotten under way for aggressive work, but had just arranged for a meeting of the executive committee to take up definite work.

N. M'Clain, pastor of the Harrison Street Christian Church, Kokomo, Ind., has been holding revival meetings, assisted by Charles L. Strickland, and Rev. A. M. Thomas, Logansport; Rev. Robert L. Wearly, of Swayzee; and Rev. E. E. McCoy, of Kokomo.

# The Moody Bible Institute of Chicago

## FACULTY ENGAGEMENTS

Dr. Gray supplied the pulpit of the North Shore Congregational Church Chicago, on Sunday, Feb. 27; March 5-10 he assisted Mr. Buckalew and Mr. Sutcliffe of the Extension department in establishing a series of weekly Union Bible classes in Erie, Meadville, Union City and Warren, Pa.

Dr. Fitzwater: Feb. 12, The Dames Club, University of Chicago; Feb. 22, Union Bible Class, Roseland, Ill.; Feb. 19, 26, Mar. 4, Union Bible Class, Moody Church, Chicago.

Dr. Russell: Feb. 27, First Presbyterian Church, Decatur, Ill.; Feb. 27, Jubilee Service, Decatur Y. W. C. A.

Mr. Gosnell: Feb. 18, 25, Mar. 3, 10, Union Bible Class, Pittsburgh, Pa.

Mr. Ralston: Feb. 16, evening service, Fourth Presbyterian Church, Chicago; Feb. 22, 29, Mar. 7, South Side Community School for Christian Workers; Feb. 20, 27, Friendly Bible Class, Moody Church, Chicago.

Mr. Sellers: Feb. 21, Grand Forks, N. Dak.; Feb. 22, Fargo, N. Dak., Feb. 27, Beloit, Wis., Y. M. C. A.; Feb. 27, Second Congregational Church, Beloit, Wis.; Feb. 28, Beloit College, Beloit, Wis., Mar. 1, Salem Evangelical Free Church, Chicago; Mar. 5, Oak Park Baptist Church; Mar. 5, Swedish Free Mission, Chicago; Mar. 6, West Side Community Training School; Mar. 7, 8, Illinois State Adult Bible Class Convention, Peoria, Ill.

Miss Johnson: Feb. 19, 26, Mar. 4, Union Bible Class, Moody Church, Chicago.

## NOON THEATER MEETINGS

The Dean and Dr. John Timothy Stone, pastor of the Fourth Presbyterian Church of Chicago, are repeating the program of last year, in a series of noon meetings at Garrick Theater during Passion Week, April 10-14.

## MISSIONARY COURSE

A change has taken place in the Missionary Course owing to the withdrawal of its director, the Rev. E. A. Marshall. During his last series of travels in mission lands he was exposed to hardships that seriously undermined his nervous system, and since his return he was never quite the same as before. He was faithful in his class-work, but found it difficult, if not impossible, to carry on the extension work incident to his office. Finally he requested to be relieved of responsibility altogether for the

time being. A little later he may visit South America for rest and change, but at present he is seeking recuperation in a neighboring sanitarium. The deep regret of the faculty and student body goes with him.

## ITEMS OF INTEREST

My dear Dr. Gray: The Moody Fellowship of Southern California had its annual gathering at the Bible Institute of Los Angeles last Thursday evening. There were eighty-one present, all of whom with the exception of twelve or fifteen who were connected with Northfield or Hermon were from the Moody Bible Institute. Mr. Hillis got into the city that morning so we were very glad to have him with us. He spoke briefly during the social period, of the present standing of the Institute. I need not add that we spent a very delightful evening together. We had one of the first group of students from the M. B. I. with us and they ranged from that down to Mr. Beatty who came to us directly from you only a few days ago.

As secretary of the Fellowship I was directed to convey to you our very heartiest greetings, with the assurance we remember you and your fellow workers in the Moody Bible Institute lovingly and prayerfully.—John H. Hunter.

A reunion of former students of the Institute who are now studying at the Xenia Theological Seminary, Xenia, O., was held in that city, Friday evening, January 14, 1916, the following being present: James Henry Hutchins, '12; Adam Martin, '11; William Sutherland, '89; Moses Hay, '04; Clarence Turgeson, '11; Kenneth McKenzie, '13; Henry Philpot, '15; and Harry Smith, '11. A number of friends were also present. This gathering was honored by the presence of Miss Angy Manning Taylor, '95, formerly a Bible teacher of the Extension Department of the Moody Bible Institute.

## THE LYON EVANGELISTIC PARTY AT THE INSTITUTE

February 23, 1916, the Lyon Evangelistic Party, which had just closed its campaign in Wilmington, Del., favored the Institute with an "Evangelistic Evening."

The party arrived at 4:45 p. m. and were given a reception by the faculty and business staff, being afterwards the guests of honor at

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supper, when Miss Parker and Mr. Moon, formerly students in the Institute, gave short addresses.

Later, in the Moody church, addresses were made by all the members of the party, each one telling of his or her particular work in a campaign. Dr. Gray presided. The tabernacle quartette, consisting of Mr. and Mrs. H. C. Clase, Mr. G. R. Sutton and Mrs. Grace S.

way he secures the cooperation of the latter. Mr. C. C. Light told about the calls for the evangelist's sermons, which must be published in the local papers and sent out to people who could not attend the meetings. Miss Parker, women's worker and Bible teacher, who spent fourteen years as secretary to Dr. R. A. Torrey, and has had a wide experience, related her part in the campaigns.



The Lyon Evangelistic Party

Powell, sang "My Anchor Holds," and "One Sweetly Solemn Thought."

Mr. Clase then spoke on the music in a campaign. R. H. Moon, who graduated in August, 1915, was given a hearty reception by the students, as he stood on the platform to tell about factory work. Mr. Sutton, who directs the publicity work and organizes the business men for noon-day luncheons, etc., spoke of the

The address of Dr. Lyon which will be published in full later, was on "The Place of Evangelism in Modern Religion." He predicted that we were at the dawn of the greatest religious revival in the church's history, and that it would center on the "Deity of Jesus Christ, and His Lordship and Kingship over Human Life."

The party left at 10:15 for Spokane, Wash.

## EXTENSION DEPARTMENT

Mrs. Frances C. Allison, a member of the Bob Jones Evangelistic Party reports 76 meetings of different character being held at Aurora, Ill., with an average attendance of 97; thirty professed conversion and thirty expressed a desire to join the church.

The Union Bible Class at Pittsburgh, under the Extension Department, taught by the Rev. L. W. Gosnell, has maintained its remarkable interest in spite of a record-breaking epidemic of illness which has caused the death of five members during the past six months. The attendance has ranged from four to five hundred.

The attendance at the Extension Department Bible Classes in eastern Pennsylvania and Elmira, N. Y., taught by Rev. John C. Page, shows an increase of 269 over last month's total. The record of attendance for this month at each place averages as follows: Elmira 221, Berwick, 351, Wilkes-Barre 182 and Hazleton 365. From 12:30 to 1:00 o'clock, after luncheon has been served, Mr. Page teaches the Sunday-school lesson Fridays at the Wilkes-Barre Y. M. C. A.

Rev. George E. Guille filled an engagement at the Greene Street Presbyterian Church of Augusta, Ga., where he was pastor before joining the extension staff of field workers; gave six lectures before the student body at the Institute, and taught the Union Bible Class twice in the Moody Church auditorium. His meeting with his former parishioners was one of peculiar blessing; there were eight meetings with an average attendance of 155, and two souls turned to God. The average attendance at the Union Bible Class was 396. He also addressed a Bible class at Oak Park.

Miss Helen K. Strain has organized prayer meetings in Chicago under the direction of the Union Bible Class, which now extend into nineteen of the thirty-five wards of the city. Two hundred and eighty-four meetings have been held, an average of 56 per week, with an average attendance per meeting of ten. The captain of one ward reports many conversions. The captain of the thirty-first ward says his joy is great over seeing the young people taking a stand for Christ.

A weekly prayer meeting is being held in the Marshall Field Building attended by the employees. It is fully expected that a similar meeting will be held in other large downtown stores.

The second circuit of Bible Classes announced last month has now actually been started in northwestern Pennsylvania. The Secretary of the Extension Department completed preliminary arrangements the first few days of March and Dr. Gray and Mr. Sutcliffe conducted the opening Bible conference at each place, beginning at Meadville, March 5, and proceeding in turn to Erie, Union City and Warren. There were enrollments for the weekly class which will follow, taught by the Rev. B. B. Sutcliffe, of about two hundred at each place except Warren, where over three hundred were enrolled. These will be Union Bible Classes, meeting once each week, and will continue until June. Jamestown, N. Y., asked for Mr. Sutcliffe to conduct a rally there on Sunday, the 19th, and it is hoped that a fifth class will be formed at that place.

Miss E. Stafford Millar filled engagements under the auspices of the Y. W. C. A. of St. Paul, Minn.; Burlington, Ia.; and Indianapolis, Ind.

The Secretary at Burlington wrote: "I can only say that her audiences steadily increased in numbers both morning and evening as more and more they came under the influence of her forceful message and charming personality, until on the last Sunday an audience of almost 700 greeted her. Many signified a desire to lead a new life in Christ, or be reconsecrated to Him in the last meetings. This was especially true of boys and girls of high-school age.

"Miss Millar has charm, force, humor, pathos, and power with which to 'preach Jesus.' Many desire that she return next year."

The Secretary at Indianapolis writes: "Miss Millar arrived Tuesday evening, February 29, and began her meetings Wednesday morning at 10:30 in the auditorium of the Claypool Hotel. On the first morning there were 200. Miss Millar says this is the largest attendance she has ever had for the first meeting in a strong place. In the evening she held her meeting in the auditorium of the Y. W. C. A. On the first evening there was an attendance of 180, on the second morning at the Claypool 250, and the third morning 248, and on Saturday morning 175, making a total of 873 at the morning meetings. In the evening there was a total attendance of 680. There are not words to describe the effect of her teaching. On Friday evening, forty girls from the Association went forward, giving themselves and their lives to Christ's service. We cannot estimate the value of the work she did those three days, and we are now awaiting word as to when we may have her for a month in the fall."

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## PERSONALIA

Frank E. Barber, '91, of Irving, Kan., has been preaching for about twenty-four years in the Methodist Church and greatly enjoys his work.

George A. Chatfield, '93, pastor of Collinsville, Okla., reports that the attendance in his Sunday-school and Y. P. S. C. E. has been trebled.

Mrs. James B. Ely, '94, Jenkintown, Pa., writes: "How much my husband and I enjoy 'The Christian Workers Magazine.' It is almost like a visit to the dear old Bible Institute." Mr. Ely is in charge of the Lemon Hill Association work in Philadelphia, Pa., and is being assisted by his wife.

Peter J. Hilliers, '96, Hilliers, Vancouver, B. C., whose health failed him some time ago, is recovering slowly and at present doing mission work as far as his strength will permit.

L. R. Burdock, '94, of Muscatine, Ia., has charge of one city and two country churches. His wife, also a former student, assists him in his work.

Charles A. Campbell, '93, pastor of the Presbyterian church, Quitman, Ga., recently dedicated, without debt, his new church, costing \$30,000, after a pastorate of five years.

P. M. Boyd, '11, Huntington, W. Va., is associated with Evangelist G. A. Klein, as soloist.

Bert J. Curtis, '12, is at present supplying a pulpit in his own town, Wolcott, N. Y.

George G. Burroughs, '07, is pastor of the Baptist church, Harrison Valley, Pa.

Carl W. Berry, '10, is now Juvenile Judge for Minnehaha County, S. Dak.

Joshua Brundle, '92, pastor of the M. E. church at Wyalusing, Pa., joined the Wyoming (Pa.) Conference in 1893 and has been serving therein ever since.

Herbert J. Bryce, '04, is now serving his fourth year as pastor of the Baptist church at Chariton, Ia.

T. W. Callaway, '04, is pastor of the First Baptist Church, Macon, Ga., with a membership of 942. Since leaving the Institute he organized the Tabernacle Baptist Church, the Tabernacle Rescue Home and the Hephzibah Orphanage at Macon, Ga.

George M. Doody, '09, is pastor of the Baptist church, Whitehall, Wis.

H. G. Tovey, '13, pastor of the Christian church, Cynthiana, Ind., was ordained in his church Sunday, Feb. 20, 1916.

B. F. Clark, '11, is teacher of a school of Biblical music, Guin, Ala.

Henry M. Fisher, '07, is pastor of the First Presbyterian Church, of Canby, Minn.

E. C. Hunt, '10, was ordained September, 1914, at Craig, Mo., by the Presbytery of St. Joseph, Mo. He is now doing home mission-

ary work under the First Presbyterian Church of that place.

Charles A. Nash, '13, pastor of the Second Congregational Church, Sedalia, Mo., conducted revival services in his church, Feb. 6-27, 1916.

Ernst Leuenberger, '13, pastor of the German M. E. Church, Bristol, Wis., conducted three weeks of special meetings at Lake Geneva, Wis., with good results.

Julius E. Etter, '97, is pastor of the Christian Church, Troy, O., which is only his second pastorate since leaving the Institute in 1897.

E. S. Eielsen, '06, is pastor of the Danish-Norwegian church, New Haven, Conn.

Clinton F. Criswell, '11, Minto, N. Dak., graduated from Toronto Bible College in 1913. He was a student of Columbia University, 1913-15; licensed April 7, 1915, and was pastor of Knox Church, Minto, N. Dak., April, 1914-May, 1916.

Grant Chambers, '02, pastor to the First Baptist Church, Okmulgee, Okla., is giving some of his time to the work of a tithing evangelist.

Omar L. Cotterell, '10, writes that he is having success in his evangelistic work.

Floyd W. Johnston, '13, has accepted a call to the Baptist church, South Whitney, Ind.

Bob Moyer, '13, pastor of the Methodist church, Fairfield, Ia., recently closed a successful series of revival meetings in his church in which 250 were converted.

H. J. Lee, '10, after leaving the Institute graduated from the Chicago Theological Seminary, and is now pastor of the First Congregational Church of Princeton, Ill. He says: "I am happy in the work of the ministry and my appreciation of the work of the Institute increases daily."

E. E. Matteson, '08, Fort Rice, N. Dak., and J. M. Humphrey, pastor of the First Presbyterian Church, Leith, N. Dak., held revival meetings in the Presbyterian Church at Fort Rice, Feb. 8-16, 1916. The main characteristic throughout the meetings was the desire of the people to make restitution. That the Holy Spirit worked on the hearts of the people was manifest in numerous ways.

William Bohn, '09, writes: "I thank God for the training and the vision I received at the Moody Bible Institute. I have a most happy Christian home, a good wife, three sons and two daughters. During 1915, besides teaching a class of 50 ladies, I have held more than 30 meetings, addressing railroad water wagon clubs, Y. M. C. A.'s and preaching for sick ministers and for churches without pastors, in nearly all these without accepting pay. God has wonderfully blessed me and mine, and I pray his richest blessing may be upon dear Moody Bible Institute, its work, its students, its faculty, and everyone who helps."

Benjamin Franklin, '97, pastor of the Park Memorial Church, Springfield, Mass., reports progress in all branches of his church work for the past year.

Preston E. Ogden, '06, and wife are doing missionary work in the Ozark mountains, residing at Searcy, Ark. They write very encouragingly of their work.

Cora Fester, '05, of Wapakoneta, O., reports that her present pastorate is a good one, and that her church is now in the midst of a successful revival.

S. E. Lewis, '13, pastor of the Yates Baptist Church, Lyndonville, N. Y., reports splendid progress in his work.

J. F. Rake, '03, who did a very successful work as pastor of the Euclid Avenue Baptist Church, Crawfordsville, Ind., is now pastor of the Baptist church, Evansville, Ind.

E. C. Shute, '15, has been elected pastor of the First Baptist Church, Richland Center, Wis.

H. W. Sargent, '93, of Owen, Wis., writes that the membership of his church has nearly doubled.

Percy W. Stephens, '11, pastor of the First Baptist Church, Jacksonville, Ill., began revival services in his church February 27.

C. Lois Castle, '10, has been engaged in evangelistic work, as singer, chorus leader, and personal worker. At present she is assisting in a revival in Orient, Ia.

Edgar A. Wollam, '08, secretary of the Cleveland Bible Institute, Cleveland, O., is spending most of his time in conferences and evangelistic meetings.

Herbert G. Tovey, '13, has accepted a call to the pastorate of the First Christian Church, Cynthiana, Ind.

Charles B. Brooks, '12, writes from Kimball Prairie, Minn., that since leaving the Institute, he has been engaged in evangelistic work as chorus leader and soloist.

F. S. Clark, '96, has been pastor of a rural church in the town of Easton, Conn., for three and a half years.

T. B. Frary, '99, pastor of the First Baptist Church, of Benton, Ill., assisted in a ten days campaign in Centralia, Ill.

J. C. Brown, '01, is pastor of the St. Paul Methodist Episcopal Church, Decatur, Ill.

George H. Book, '08, Cresbard, S. Dak., has been serving the Dakota M. E. Conference for about seven years.

B. T. Bonsfield, '08, is pastor of the First Presbyterian Church, Athens, Wis.

William A. Dillon, '93, who has been in the Presbyterian ministry since 1889, is now pastor of a church in Muscatine, Ia.

Alonzo A. Sparks, '01, formerly pastor of the Baptist church at Mayville, Mich., is now located at Manchester, Mich.

Samuel M. Yancey, '07, is pastor of the M.

E. church at McCrary, Ark., serving his second year.

C. J. Knox, '12, recently accepted the pastorate of the Methodist Protestant church, Bellaire, Kan.

Alma S. Erickson, '12, was accepted in September, 1915, by the China Inland Mission on behalf of the Associate Society, the Swedish Alliance Mission of Jonkoping, Sweden, and sailed for China, January 14, 1916.

## BORN

To Rev. and Mrs. John J. Ross, '14, Cincinnati, O., March 3, 1916, a daughter, Marion H.

To Mr. and Mrs. George W. Meek, '04, Almoral, Ia., Feb. 10, 1916, a son, George Winfred, Jr.

To Mr. and Mrs. S. Preston Dowdy, '10, Richmond, Va., Feb. 14, 1916, a son, Dwight L. Moody.

To Mr. and Mrs. J. Herman Leonard, '08, at Annan, Ont., Feb. 26, 1916, a son, Lawrence Herman.

To Mr. and Mrs. John Duncan, '04, at Kalo, Ia., August 17, 1915, a son, Dwight Arthur.

To Mr. and Mrs. David M. Beggs, '14, Arcadia, Neb., Feb. 19, 1916, a son, David Donald

## MARRIED

Floyd W. Johnston, '13, to Viola Degner, '15 at South Whitley, Ind., January 31, 1916.

## DIED

Frank H. Postulka, '99, at Phoenix, Ariz., Feb. 29, 1916.

Byron Beall, '90, at Lincoln, Neb., November 12, 1915.

Samuel T. Davis, '91, at Kansas City, Kan.

Mrs. Hazeldean Horton (nee Walters), '04 at Kingfisher, Okla., Dec. 31, 1915. Her husband, the Rev. E. R. Horton, and three children, remain.

## THE MEADOW LARK.

In a week the meadow lark will be here, and with him the beginning of the chorus of the fields and the solos of the forests.

He loves the earth. On her breast he makes his bed and from the coverlid of her grasses he gets his only shelter.

He shuns the shady woods. As Wordsworth says, "A privacy of glorious light," is his home.

The meadow lark is April's bird. John Burroughs says he sings, "Spring o' the year," "Spring o' the year." His song rising from the still wasted fields, moves in us the spirit of the springs that have gone, the spring that is, and the springs that are to come.

"Chicago Evening Post."

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## The Bible Institute Colportage Association

### THE INFLUENCE OF BAD BOOKS

We forbid the sale of opium, but allow an unrestricted trade in blood-curdling outlaw stories, in which the law nearly always is depicted as an oppressive institution to be defied or evaded, and where those who break the law are extolled as heroes. In a recent bank robbery the president and cashier were shot down, and the youthful robber, unable to escape, committed suicide. His companion of fifteen years related how the dead young robber never was without a robber story, and that "Tracy the Bandit" was his idol. The same enthusiasm diverted into a more worthy channel might have made a hero out of him who now fills a felon's grave.

Many parents who would be horrified to see their boys associate at all with persons of low character allow them to associate with such characters under the cover of books. Parents forget that from the perverted admiration of such heroes to the emulation of their deeds is but a step. Since so many parents neglect the supervision of their children in this respect, and the public is the sufferer in the end, it devolves upon society as a matter of self-protection to suppress the sale of such pernicious literature. It seems inconsistent to hang a body of men for preaching anarchy to adults who are supposed to know better, and, on the other hand, to allow the broadcast dissemination of similar ideas stupefying the moral perception of our youth. It is a noteworthy fact that most of the murders, highway robberies and other atrocious crimes the relating of which fills the newspapers are committed by persons of youth and vigor.—"Chicago Daily News."

### WHAT IS A COLPORTER?

A colporter is an earnest door-to-door evangelist who seeks to win the hearing of the non-church goer by means of his book-selling.

The excuse of selling his wares makes the colporter bold to push in where otherwise he might not dare to call. He knocks at the doors of the rich as well as the poor and has a word for old and young.

Thousands of people who would never open the door to a minister of religion, learn to regard the colporter as a familiar friend and receive the saving truths of the Lord Jesus Christ and His finished work, through his humble instrumentality.—From report of Metropolitan Tabernacle Colportage Association.

### THE PRISONERS IN YOUR TOWN— WHO TAKES THEM THE GOSPEL?

By means of the D. L. Moody Prison Book Fund the Bible Institute Colportage Association endeavors to supply the prisoners of our country and Canada with the gospel in print where possible, and such provision is not already made. Some readers of "The Christian Workers Magazine" may know (or be able conveniently to ascertain) what the religious conditions in their home town jails are—and to communicate the information to the Colportage Association. It is particularly requested that the name and address of a Christian worker more or less regularly visiting the prisoners be sent.



### THE BOOK TABLE

Religious conventions, Bible conferences, missionary mass meetings, etc., afford excellent opportunities for the sale and circulation of "the gospel in print," Bible study aids, hand books for Christian workers and church leaders.

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## WHAT A PASTOR CAN DO TO PROMOTE THE READING OF WHOLE-SOME RELIGIOUS BOOKS

Recommend them from the pulpit.  
Mention them in the church calendar.  
Use them in his pastoral visitation.  
Hand to inquirers, selecting the very book to meet the case.  
Establish with them a private circulating library.

Give them to new or incoming members.  
Send out a colporter or "book missionary" with them for a home-to-home canvass.

Encourage and cooperate with a "book missionary" already at work on his field.

Preach an occasional sermon on "The Gospel in Print."

Arrange for a bookstand in connection with his mid-week meeting.

Send copies to the "shut-ins" and others unable to attend the services for physical or other reasons.

Use them as a basis for study or "side-light" upon an assigned topic for consideration at (say) the prayer-meeting—possibly "How to Pray" or "Getting Things from God."

Post a notice on church bulletin-board suggesting the reading of a certain helpful book.

## HOW "BOOK MISSIONARY" WORK HELPED A CITY CHURCH

I wish to bear testimony to the telling effect of your colportage work. For those to whom this testimony may be of special benefit, let me state that four young women, students of the Moody Institute, were procured as visitors under my direction. Irving Park is in the 27th ward of the city of Chicago, yet the conditions of our suburb would correspond to that of a small city of 15,000 people by itself. This was the field and these God-fearing young women were the workers.

My home was made headquarters, and here the Colportage Library books were properly assorted, and from here every morning or afternoon full directions as to streets and calls were given. An entrance was sought to every home and the following facts ascertained: Name of individual or family, number of children (with names if possible) and, if any, former church relations, etc. At the close of the day each visitor reported to me personally, telling the interesting story of reception or rebuff and giving full data of work.

To us as a church it proved a great blessing, and I feel sure that as workers we have all had a peculiar and special share in the blessing of doing good. The plan has been successfully worked and I recommend it to fellow pastors.—Rev. A. A. M.

Please pray often for the continued blessing of God upon the work of the Colporters.

## THE GLAD TESTIMONY OF A BAPTIST PASTOR

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Windfall, Ind.

I received a very encouraging letter this morning concerning the work of a single Colportage book. I had some of the books at the church for free distribution, and a lady took "The Way Home" with her on a visit to Detroit. While there her son read the book, and since her return he has written her that he was led to give his heart to God through reading it, and that six of his companions are also under conviction. He is working to lead them to Christ. Such a testimony is very encouraging to us in distributing the books, and still further evidence of the power of the Gospel in print.

(Rev.) W. E. R.

## MR. MOODY'S BOOK FUNDS

The following contributions have been received from February 11, 1916, to March 10, 1916, inclusive:

<b>Prison Book Fund:</b>	.....	3222.52
<b>India Book Fund:</b>	.....	8.75
<b>Lodging House Book Fund:</b>	.....	5.00
<b>Lumber Camp Book Fund:</b>	.....	127.50
<b>Military Camp Book Fund:</b>	.....	2.00
<b>Mountain Book Fund:</b>	.....	34.00

## FREE GRANTS OF BOOKS

The following donations of the Moody Colportage Library books, Emphasized Gospels of John, etc., have been sent out on account of the several book funds named, from Feb. 10, 1916, to Mar. 7, 1916, inclusive many of which consignments already have been acknowledged with expressions of hearty appreciation

<b>Prison Book Fund:</b>	Pennsylvania, 18 books, and tracts.
	Louisiana, 50 books, 50 gospels.
	New York, 15 books, 15 gospels.
	Ohio, 100 books, 100 gospels.
	Wisconsin, 52 books, 25 gospels and tracts.
	Michigan, 30 books, 25 gospels.
	Kansas, 25 books.
	Arizona, 50 books, 100 gospels.
	Idaho, 125 books, 125 gospels.
	Mississippi, 50 books, 50 gospels.
	Illinois, 25 gospels.

<b>Lumber Camp Book Fund:</b>	Oregon, 550 books, 300 gospels.
	Idaho, 250 books, 100 gospels.
	Montana, 250 books, 100 gospels.
	Washington, 250 books, 100 gospels.
	New Hampshire, 250 books, 25 gospels.
	Minnesota, 100 gospels.

<b>Seamen's Book Fund:</b>	New York, 120 books.
<b>Mountain Book Fund:</b>	Virginia, 100 books.
	Tennessee, 125 books.
	Georgia, 25 books.

<b>Alaska Book Fund:</b>	Juneau, 50 books.
	Haines, 48 books.
	Hoonah, 150 books.

<b>Military Camp Book Fund:</b>	England, 7,100 books.
	(June 3, 1915 to Dec. 28, 1915)

Make clear our vision, O God! Give us a consciousness of the preciousness of Jesus such as we have never had before, and the realization that we are precious to Him. Amen.—C. Dixon.

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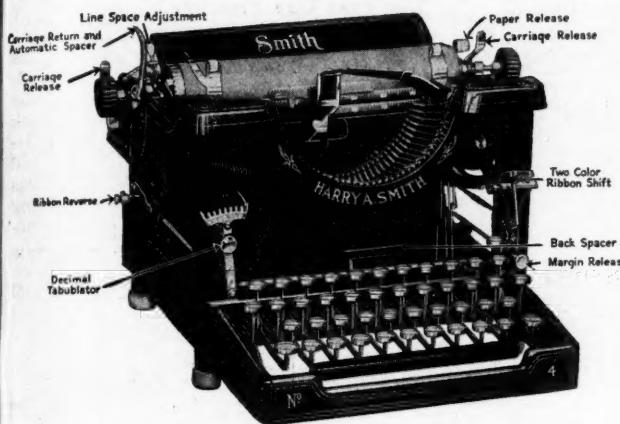
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Trumpets as antitypical of the rapture and the revelation. Also the

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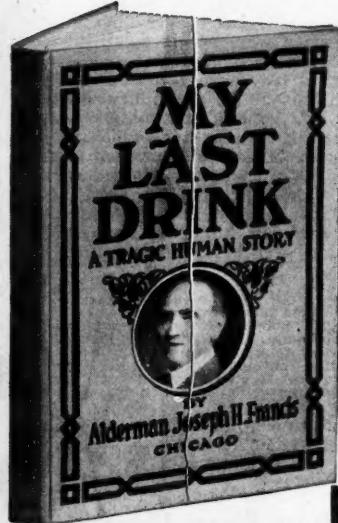
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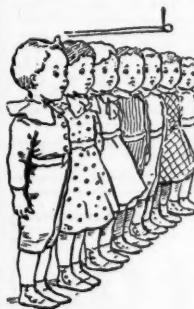
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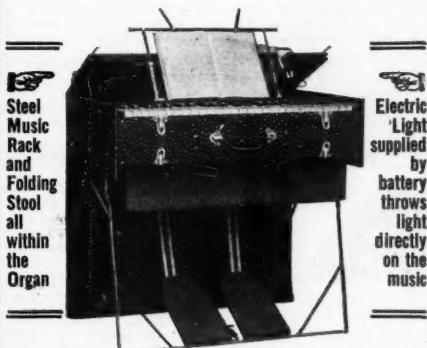
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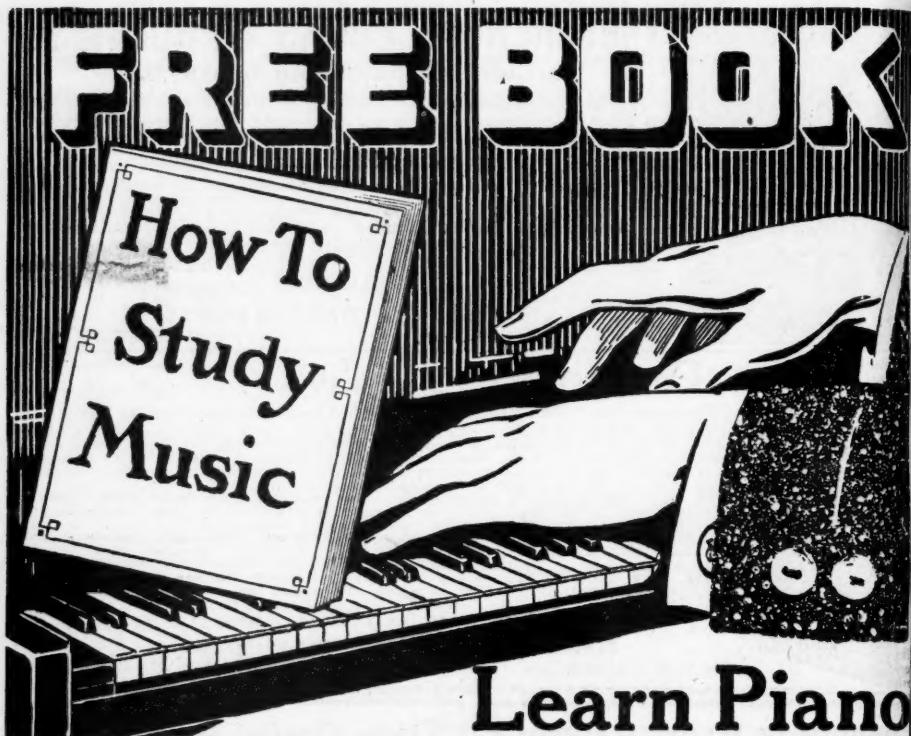
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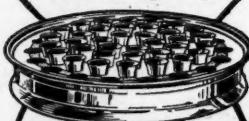
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(Continued from page 601.)

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Here is the question: Why did Jesus Christ become man? It is enough for me to know that He came into the world to save sinners. Then we have the consciousness of sin, and what do we need to give us rest from that? The atonement of Jesus Christ. The worst thing we can do to the doctrine of atonement, is to make it mean less than it really does. It is not something that we are to do that gets the benefit from the atonement, but simply a specific demand that we believe in the atonement that has been made.

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Paul was a mystic, but he had reason all about him for believing as he did; reasons about him and reasons in him. Some say Paul believed something was working inside, and more outside, and they make it easy for him to do what he ought to do. That is very beautiful; those are great ideas, but that is not all. Take the great views given in Ephesians, for instance. But we believe in something more. You must have eschatology. We need not only the apology of Paul, but we need the apology of James and the Apocalypse. Besides Romans, we must have the Revelation. Heaven is the complement of the earth. Intellect, feeling and will go together and carry us into the next world.

# Preparedness!

We are prepared for  
new subscriptions

It may be too early in March (the time of writing this advertisement), to say much about the orders for subscriptions we are expecting to be sent in by our friends.

We secured a supply of the books, "Getting Things From God," by Blanchard; "The New Life in Christ," by Scofield; and "Jesus Is Coming," by Blackstone, to be given to each one securing a new subscriber. Many books have been sent out and we believe our supply will soon have to be replenished.

Now, if you will still send us a new subscription for one year, during April, we will send you a copy of either of the above mentioned books (not sent for renewal orders, only for new subscriptions).

We are now prepared to take care of a larger subscription list. We have installed new office equipment and facilities for dispatching our work more rapidly.

Our editors have arranged to send the copy for the magazine to the printers earlier in the month, and the printers will be able to mail the magazines to our subscribers, so all will have their copies a week earlier than heretofore.

We secured fully five hundred more subscriptions during February this year than in February, 1915; so you see if this increase continues we will have reason to praise God more and more for the enlarged ministry of The Christian Workers Magazine.

It is necessary that our present subscribers shall continue to help us as heretofore, in sending new subscriptions, names of possible subscribers (to whom we may send samples), and continue to

recommend The Christian Workers Magazine at church services whenever possible.

Last summer about four thousand new subscriptions were added to our list. Most of these will expire during the next few months. We want all who can do so, to renew early, and to make an effort to send a new subscription when renewing.

A pastor appealed to his congregation recently to "win one soul for the Master by Easter;" he received a hearty response from his congregation. Shall not we who love The Christian Workers Magazine, and who have been greatly blessed by its ministry, promise "to win one new subscriber or where possible, pay for a subscription for some friend, before Easter?"

The nearer the day of our Lord's appearing draws nigh, the more important it is to make the gospel known in every way possible, and the printed page is one of the best ways to reach the hearts of people.

They will read at times when they are free from other cares, and many a message in The Christian Workers Magazine has reached the hearts of people, when they were discouraged by their circumstances and felt there was not much use of making further efforts, and these people are now rejoicing in the great inspiration and help received through The Christian Workers Magazine.

If you are one who has been helped will you not HELP US now in our greatest effort to place The Christian Workers Magazine in every home possible before Jesus comes? We are counting on YOU to do your best. Let us hear from you during April, sure!

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